THE
UNBLOODY SACRIFICE,
AND
ALTAR,
UNVAIL'D and SUPPORTED.
Part the SECOND.

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THE UNBLOODY SACRIFICE, AND *ALTAR*, UNVAIL'D and SUPPORTED.

IN WHICH

The Nature of the EUCHARIST is Explain'd according to the Sentiments of the CHRISTIAN CHURCH in the Four First CENTURIES.

Part the SECOND.

SHEWING,

The Agreement and Disagreement of the EUCHARIST with the Sacrifices of the Antients, and the Excellency of the former.

The great Moment of the *Eucharist* both as a Feast, and Sacrifice.

The Necessity of frequent *Communion*.

The Unity of the *Eucharist*.

The Nature of *Excommunication*.

And the Primitive Method of *Preparation*.

With DEVOTIONS for the ALTAR.

I deny not, but that the Fathers do, and that with great reason, very much magnify *the wonderful Mystery, and Efficacy of this Sacrament*, and frequently speak of *a great Supernatural Change made by the Divine Benediction; which we also readily acknowledge.* Archbishop *TILLOTSON*, in his Discourse of *Transubstantiation*, *Pag.* 291. of his Works in *Folio*, publish'd in his Life-time.

Veritati nemo præscribere potest, non spatium temporum, non patrocinia personarum. Tertul. de Virg. veland.

By JOHN JOHNSON, *A. M.*

LONDON:
Printed for ROBERT KNAPLOCK, at the *Bishop's-Head* in St. *Paul's Church-Yard.* MDCCXVIII.

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with the Sacrifice of the Antient, and the Popish Mass
of the former.
The great Manner of the Eucharistick Sacrifice.
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With DEVOTIONS at the ALTAR.

BRITISH MUSEUM

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THE PREFACE.

I HAVE in this Second PART finish'd my intended WORK on *The Unbloody Sacrifice:* and as I see no Cause to distrust the Strength of those Reasons and Authorities, by which I have endeavour'd to establish it; so I desire my Reader to observe, That the same Arguments by which I have confirm'd the Doctrine of the Christian Sacrifice, do at the same Time effectually serve the common Cause of Apostolical Truth in some very considerable Points. For,

1. BY the Method here used to prove the Sacrifice of the EUCHARIST, it will evidently appear, that CHRIST's Natural Body might be, and was a true proper Sacrifice, and that Himself was a real Sacrificing Priest, tho' His Blood was never sprinkled on any Altar, nor any Part of His Body burnt by the Hands of Himself, or any other Priest: and therefore the Objections made by the *Socinians* against the Perfection of our Saviour's Sacrifice on this Account, do all fall to the Ground. And it is no small Satisfaction to me, that the Sacrifice of the EUCHARIST, and the personal Sa-

crifice of CHRIST, do reſt upon the ſame Foundation, and ſtand and fall together.

2. BY the Doctrine here advanced, *Tranſubſtantiation* is torn up by the Root: for the only ſpecious Argument for that Doctrine is this, That our SAVIOUR bids his Diſciples eat that very Body of his, which was given, or offer'd to GOD for them: and if He had never offer'd any but his Natural Body, then it muſt be confeſs'd, that this Argument would be of ſome Weight: But now the Sum and Subſtance of the true Doctrine of the EUCHARIST I take to be this, that what CHRIST offer'd to GOD, and gave to His Diſciples to eat, was Conſecrated Bread; and that the Reaſon why He honour'd it with the Title of *his Body* was, becauſe He did, in offering the Bread to GOD, in his own Intention offer His Body as a Sacrifice for the Sins of Men. If the *Church of Rome* had not departed from this Doctrine of the Scriptures, as underſtood by the Primitive Church, by ſuppoſing that CHRIST did twice offer His own perſonal Body, firſt in the EUCHARIST, afterward on the Croſs, ſhe could never have fallen into ſo abſurd a Notion, as that of *Tranſubſtantiation*. CHRIST's Sacramental Body muſt of Neceſſity be a diſtinct Thing from His Natural Body, becauſe He offer'd the firſt to GOD as a Pledge, and Repreſentation of the latter: And by ſetting this Doctrine upon its true Primitive Baſis, we not only ſecure ourſelves againſt this groſs Error of *Tranſubſtantiation*, but alſo againſt the other odd Conceits of the *Lutherans* and *Calviniſts*, who will have it, that they receive the very Natural Body of CHRIST in, or at the Sacrament. I am too ſenſible, that I have been defam'd, as a Promoter of Popery, and particularly of the Change of Subſtance in the EUCHARIST. I pray GOD forgive the Authors of theſe Slanders; or, if they have ſinned thro' Ignorance only, I wiſh them a better Underſtanding, and a ſounder Judgment. It is certain the Primitive Doctrine, which I defend, is not only inconſiſtent with *Tranſubſtantiation*, but with

that

that Real Preſence of the Body of CHRIST in the EUCHARIST, which is the common Opinion of Proteſtants abroad.

3. THE Reaſonableneſs of the EUCHARIST itſelf is, by the Account here given of it, ſet in a true Light. This can never be done by them, who deny it to be a Sacrifice: I mean they can never aſſign a juſt Reaſon, why CHRIST commanded us to eat and drink the Conſecrated Bread and Wine, as His Body and Blood. CHRIST might have called the Leaves on which the Goſpel is written, by the Name of *His Body*, with as much Reaſon as He calls the Sacramental Bread ſo, and He might have commanded us to eat them, as St. *John* did the little Book; He might have given the Title of *His Blood* to the Water of Baptiſm, as well as to the Sacramental Wine, for any Thing that has, or can be ſaid for clearing this Matter, by them who deny the Sacrifice of the EUCHARIST. But now, by the Account here given, we have a very plain Reaſon, why we are to eat and drink the Conſecrated Bread and Wine, as CHRIST's Body and Blood; namely, becauſe He offer'd them, and not the Leaves of the Goſpel, or the Baptiſmal Water, as Pledges of His Natural Body and Blood to His Divine Father: And for that Reaſon commanded them to be eaten and drunk, becauſe it was the univerſal Practice of the Ancient People, to feaſt on thoſe Things, which they had firſt offer'd in Sacrifice.

MANY of our Eminent Divines, after Dr. *Cudworth*, have indeed affirmed, that the EUCHARIST is *a Feaſt on a Sacrifice:* but then they have deny'd that the Sacrifice is offer'd in the EUCHARIST, and have aſſerted, that it was offer'd once only on the Croſs. This Notion is liable to many juſt Objections. For,

(1.) UPON this Suppoſition our Saviour made a Feaſt upon the Sacrifice, before the Sacrifice had been offer'd: The Sacrifice, according to them was offer'd

on the Croſs many Hours after the Feaſt of the Eucharist was ended: But now it is exceeding * preposterous, and contrary to the very Nature of Things, as well as all the Ancient eſtabliſh'd Method of Sacrifice, to eat, or make a Feaſt on a Sacrifice, that has not yet been offer'd.

(2.) If the Conſecrated Bread and Wine were not offer'd by Christ, as the Repreſentatives of His Body and Blood, and are not now ſo offer'd by the Church, then it cannot be ſaid, that the Eucharist is a Feaſt on a Sacrifice; unleſs you will ſay, that this Bread and Wine are converted into the Subſtance of Christ's Sacrificed Body and Blood, and ſo run into the abſurd and juſtly abhorred Doctrine of *Tranſubſtantiation.*

(3.) Nay I muſt add, that, upon this Suppoſition, the Eucharist is a Feaſt on a Sacrifice, which now has no Being in the Nature of Things: for the Natural Body and Blood of Christ, as they are repreſented in the Eucharist, ſeparate from each other, are now no where in the Univerſe. Unleſs then the Conſecrated Bread and Wine be the Sacrifice on which we feaſt, it is certain, that both the Sacrifice and the Feaſt muſt be a mere airy Notion.

In truth it ſeems exceeding probable, that Christ could not, while He was alive, offer His Body and Blood as ſubſtantially ſeparated from each other: Becauſe it does not appear, that any Blood did flow from Christ's Body, till the Soldier pierced His Side with a Spear; and that † St. *John* does therefore give his Teſtimony to this Matter of Fact with great Solemnity, leſt any Doubt ſhould be made of Christ's Blood being actually ſhed. The Nails, with which His Hands and Feet were faſten'd to the Croſs, did

* Ἄβυσσα φαγεῖν, To fall on, before the Oblation was made, to eat at a Religious Feaſt before the Rites of Sacrifice were ended, was proverbially abſurd. † *John* xix. 34, 35.

probably

probably ſo fill the Orifices made by them, that no Blood could iſſue from thence; till thoſe Nails were drawn, in order to take His Body down from the Croſs: and if this Reaſoning be juſt, then it is in the Nature of Things impoſſible, that CHRIST could offer His Natural Body and Blood apart, while He was alive upon the Croſs: and ſure no One will ſay, that He offer'd them while his Soul was in *Hades*, that is, in the State of the Dead: What therefore He could not offer in Subſtance, He offer'd by Repreſentation in the EUCHARIST.

AND by this Means we are enabled to give a clear and plain Reaſon, Why [b] St. *Paul* calls the Offering made by CHRIST, Sacrifices in the Plural Number; namely, becauſe He not only offer'd the Bread and Wine, but offer'd them as Pledges, and Repreſentations of His Natural Body and Blood.

THE Firſt Part of this WORK was Compoſed for the Uſe of them who had Leiſure, and Inclination to enter into the more abſtruſe Part of this Controverſy. Since my Publication of it, I have been deſired by Perſons of great Worth and Judgment, to draw up a Scheme of this Doctrine, and in as narrow a Compaſs, and as plain a Style as poſſible, for the Information of ſuch Readers, as don't care to concern themſelves with Books, that require long and earneſt Application. I have accordingly ſo contriv'd this Second Part, that tho' it be much leſs than the former, and be chiefly intended to complete my whole Deſign on this Subject; yet the full View of the Sacrifice of the EUCHARIST may be taken from this Volume. To this End I have been obliged to repeat ſome Things in the Introduction, that had been ſaid in the Firſt Part; and yet I may call them Improvements, rather than

[b] *Heb.* ix. 23. It was therefore neceſſary, that the Patterns of Things in the Heavens ſhould be purify'd with theſe, but the heavenly Things themſelves with better *Sacrifices* than theſe.

bare Repetitions; And that a middling Reader might be capable of underſtanding the Book, I have always endeavour'd to expreſs myſelf in the moſt known common Words, that our Language affords, or at leaſt that I could find. The Subject is ſeemingly new: For whatever is ſo old as to be out of Uſe, has an Appearance of Novelty in the Eyes of the preſent Generation: But in Truth, the Sacrifice of the EUCHARIST is as old as Chriſtianity itſelf; and Sacrifice in general is as old as Mankind: Now to revive theſe Notions, which have long ſince been out of Date, and to expreſs the Opinions, and Practices of the Ancients in the Language of the preſent Age, and to do it in ſuch a Manner, as to render their Thoughts agreeable to the Reliſh of common Engliſh Readers, is no eaſie Matter. However my End was to be underſtood by all. If I miſs of my Aim, the Reader is to impute it to my Want of Words.

IT is now above two Years and an half ſince the firſt Part was Publiſh'd: During this Time a large and learned Book has been printed chiefly on this Subject in *Latin*, by Monſ. *Pfaffy* a *Lutheran* Divine, Tutor to the young Prince of *Wirtenberg*. The Author has taken on himſelf the Office of a Mediator in this Diſpute: and has indeed ſaid many Things, that highly deſerve the Approbation of all who maintain the Doctrine of the Sacrifice in the EUCHARIST. [d] He freely declares his Judgement, that the Univerſal Practice of all Churches of old is clearly on our Side; and that they who deny it, muſt be perfectly ignorant of the Antiquities of the Church. He is unwilling to allow, that our Saviour was the Author of it, [e] but owns it to be an Inſtitution of the Apoſtles, or of ſome of them: He declares it [f] ridiculous to ſup-

[a] *S. Irenæi Epiſcopi Lugdunenſis Fragmenta Anecdota.*—Quæ latinâ verſione notiſque donavit, duabus diſſertationibus de oblatione & Conſecratione Euchariſtiæ illuſtravit, &—diſſertatione de præjudiciis Theologicis auxit *Chriſtopher. Matth. Pfaffius. Hagæ* Comitum. *Anno* MDCCXV. [d] *p.* 183. [e] *ibid.* [f] *p.* 59.

poſe

poſe that the Ancients by their Oblation and Sacrifice meant no more than Prayer; he confeſſes, that not only *Irenæus*, and [f] *Juſtin Martyr*, but both the *Clements* of [h] *Rome* and *Alexandria*, do ſpeak of a Sacrifice, or Oblation of Bread and Wine. He owns that [i] Bread and Wine, are call'd a Sacrifice of Praiſe; that [k] they are called Gifts and Spiritual Sacrifices; that the EUCHARIST may be call'd a [l] *Propitiatory Sacrifice*: He allows the [m] Prayer or Oblation, and Conſecration in the VIIIth Book of the Conſtitutions, to be a very excellent one, worthy of ſo great a Myſtery, and with which he himſelf is very much edify'd; and does moſt particularly [n] magnify the Prayer of the ſame Conſtitutions, for the Deſcent of the Holy Spirit on the Bread and Wine in the EUCHARIST: Nay, in his [o] Preface he goes ſo far as to declare, That he does agree with the Reverend Dr. *Hicks* in his Notion of the Sacrifice. But we are eſpecially oblig'd to thank this Gentleman for not concealing a Fragment of *Irenæus*, in which the Doctrine of the Sacrifice of the EUCHARIST is ſo directly affirm'd; the Tranſlation of which I here preſent to my Reader. [p] "They who have attained to a perfect "Knowledge of the ſecond Conſtitutions of the Apo-

[f] p. 268—274. [h] p. 254. p. 278. I am ſingularly obliged to Monſ. *Pfaffy* for diſcovering this Paſſage in *Clem. Alex.* Strom. L. I. p. 317. *Sylburg.* p. 137. *Paris:* The Words are, Αρτον καὶ ὕδωρ εἰς ἑτ ἄλλων τινῶν, ἀλλ' ὁπ ἅγιε ἄρτῳ, καὶ ὕδατι κατ' τὴν προσφορὰν, μὴ κατ' τὸν κανόνα τῆς ἐκκλησίας, χρωμένων αἱρέσεων, ἐμφανῶς ταλτάσης τῆς γραφῆς. Εἰσὶ γὰρ οἱ καὶ ὕδωρ φιλὸν εὐχαριςοῦσιν. He applies *Prov* ix. 17. to certain Hereticks, who uſed only Bread and Water *in the Oblation*, and this he declares to be contrary to the Canon of the Church. We are not to wonder, that *Clement* ſpeaks ſo ſparingly of theſe Matters: For he was one, who profeſſed an obſtinate Silence concerning religious Myſteries. *Strom.* L. I. *Sylburg.* p. 275. *Paris* 118, 119. and again *Sylburg.* p. 297. *Paris* 198. [i] p. 338. [k] p. 330. [l] p. 211. [m] p. 287. [n] p. 36. and thro' his whole Treatiſe *de Conſecratione.* [o] Pref. p. 6. [p] p. 25. Οἱ τὰς διαθήκας τὰς ἀποστόλων διαλάξεσι παρηκολουθηκότες ἴσασι τὸν κύριον νέαν προσφορὰν ἐν τῇ καινῇ διαθήκῃ καθιερηκέναι, καὶ τὸ Μαλαχίᾳ τὸ προφήτῃ· Διότι ἀπ' ἀνατολῶν ἡλίου, καὶ ἕως δυσμῶν τὸ ὄνομά μου δεδόξασται ἐν τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμίαμα προσάγεται τῷ ὀνόματί μου,

καὶ

" ſtles, are ſenſible, that Our LORD inſtituted a
" New Oblation in the *New Teſtament*, according to
" that of the Prophet *Malachi*, *For from the Riſing of*
" *the Sun to the Going down thereof, my Name is glorified*
" *among the Heathen, and in every Place Incenſe is offered*
" *to my Name, and the Pure Oblation*; as *John* alſo in
" the *Revelation* ſays, *Incenſe is the Prayer of the Saints*:
" and *Paul* exhorts us, *to preſent our Bodies a living*
" *Sacrifice to* GOD, *which is our reaſonable Service*:
" And again, *Let us offer the Sacrifice of Praiſe, which*
" *is the Oblation of our Lips*. Theſe Oblations are not
" according to the Law, *the Hand-writing whereof*
" the LORD hath *taken away, and blotted out*; but ac-
" cording to the Spirit: For we ought *to worſhip God*
" *in Spirit, and in Truth*; for this Reaſon the Obla-
" tion of the EUCHARIST is not carnal, but ſpiri-
" tual; and therefore pure: For WE OFFER TO
" GOD THE BREAD AND CUP OF BLESSING, giving
" Thanks to Him, for that He commanded the
" Earth to bring forth theſe Fruits for our Nouriſh-
" ment: And afterwards, having perform'd the
" Oblation, we invoke the Holy SPIRIT, that He

καὶ θυσία καθαρά, ὥσπερ καὶ ὁ Ἰωάννης ἐν τῇ Ἀποκαλύψει λέγει· τὰ θυμιάματα εἰσὶν αἱ προσευχαὶ τῶν ἁγίων, καὶ ὁ Παῦλος παρακαλεῖ ἡμᾶς παραστῆσαι τὰ σώματα ἡμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ἡμῶν· καὶ πάλιν, ἀναφέρομεν θυσίαν αἰνέσεως, τετέστι καρπὸν χειλέων. Αὗται μὲν αἱ προσφοραί εἰσι κατὰ τὸν νόμον εἰσὶ, ἃ τὸ χειρόγραφον ἀφαλείψας ὁ Κύριος ἐκ τοῦ μέσου ἦρκεν, ἀλλὰ κατὰ τὸ πνεῦμα, ἐν πνεύματι γὰρ, καὶ ἀληθείᾳ δεῖ προσκυνεῖν τὸν Θεόν. Διότι καὶ ἡ προσφορὰ τῆς εὐχαριστίας οὐκ ἔστι σαρκικὴ, ἀλλὰ πνευματικὴ, καὶ ἐν τούτῳ καθαρά. Προσφέρομεν γὰρ τῷ Θεῷ τὸν ἄρτον, καὶ τὸ ποτήριον τῆς εὐλογίας εὐχαριστοῦντες αὐτῷ, ὅτι τῇ γῇ ἐπέλευσε ἐκφῦσαι τοὺς καρποὺς τούτους εἰς τροφὴν ἡμετέραν· καὶ ἐπαῦθα τὴν προσφορὰν τελέσαντες ἐπικαλοῦμεν τὸ πνεῦμα τὸ ἅγιον, ὅπως ἀποφήνῃ τὴν θυσίαν ταύτην, καὶ τὸν ἄρτον σῶμα τοῦ Χριστοῦ, καὶ τὸ ποτήριον τὸ αἷμα τοῦ Χριστοῦ, ἵνα οἱ μεταλαβόντες τούτων τῶν ἀντιτύπων τῆς ἀφέσεως τῶν ἁμαρτιῶν, καὶ τῆς ζωῆς αἰωνίου τύχωσιν. Οἱ ἐν ταύταις ταῖς προσφοραῖς ἐν τῇ ἀναμνήσει τοῦ κυρίου ἀγόντες ἐ τοῖς Ἰουδαίων ἔθνεσι προσέρχονται, ἀλλὰ πνευματικῶς λειτουργοῦντες τῇ σοφίᾳ ἐοὶ κληθήσονται.

" may

" may make this Sacrifice, and Bread the Body of " CHRIST, and the Cup the Blood of CHRIST; that " they who partake of these Anti-types, may obtain " Remission of Sins, and everlasting Life: They " therefore who make these Oblations in Re- " membrance of our Lord, shall be call'd the Sons " of Wisdom."

IT must be own'd, this Gentleman gives but a very imperfect Account of his Discovery of this, and the other three Fragments which he has published of this very ancient Father; he only tells his Reader, That they were taken out of certain ancient Books in the Royal Library at *Turin*, which contained Extracts from the Fathers; but he does not so much as give an inquisitive Reader any Directions where to find these Fragments, if he should have an Opportunity of consulting the Books from which they were transcribed: But I shall not enter into any Dispute upon this Head; if they are genuine, here is a new Authority from the holy and apostolical *Irenæus* for the Doctrine of the Sacrifice of the EUCHARIST; if they are not, yet we are sufficiently sure from the other printed Works of this most ancient Writer, that this was the Doctrine and Practice of the Age in which he lived.

I WILL confess I see no Reason, why the Words may not justly be thought *Irenæus*'s. It is certain, that the holy [a] *Ignatius* mentions *the Constitutions of the Apostles* fifty or sixty Years before *Irenæus* flourish'd: It does not from thence follow, that there was any Book which then pass'd under that Title. Indeed, all the whole Scheme of Christianity seems to be called, [b] *the Commandment of the Apostles*, by St. *Peter*, in the same Sense that the whole Jewish System is call'd *the Law of Moses*: But it seems most probable,

[a] ad *Trall* c. 7. Τῦτο ȝ (id est, cavere ab hæreticis) ἴσαι ὑμᾶς μὴ φυσιωμένοις, καὶ ἔσαι ἀχωρίστοις Θεῦ Ἰησῦ Χριστῦ, καὶ τῦ ἐπισκόπυ, καὶ τῶν διαταγμάτων τῶν Ἀποστόλων. [b] 2 *Pet.* iii. 2.

that

that *Ignatius* by *the Conſtitutions of the Apoſtles*, meant only the Rules of Worſhip and Diſcipline ſettled by them. The main Difficulty is to know, What *Irenæus* intended by *the ſecond Conſtitutions*? For this is an Expreſſion peculiar to this Fragment. Yet I think a very probable Account may be given of this too; for there can be no Doubt, but that in the Age of * *Irenæus*, there was a Diſtinction between the Chriſtians who had been baptized, and admitted to the Communion, and thoſe who had not; and that the Knowledge of the EUCHARIST, and the Method of adminiſtring and receiving it was imparted to the Former only, and not to the Latter: From hence a Diſtinction might naturally ariſe between the firſt and ſecond *Conſtitutions* of the Apoſtles. For the Generality of the Rules which were fix'd by the Apoſtles for the Worſhip of GOD, and the Government of the Church, could not be concealed from the Catechumens, tho' they were not baptized, nor admitted to the Communion. By attending the Chriſtian Congregations, and being preſent while the Hymns were ſung, ſome Prayers rehears'd, the Scriptures read, and the Sermons preach'd, they could not be ignorant, that the Men were to pray, and ſing with their Heads uncover'd, the Women with their Heads cover'd; that they were to abſtain from Meats offer'd to Idols, and from Fornication and Blood: Further, before they were baptized, they muſt be inform'd in the Nature of Baptiſm, and the Queſtions and Anſwers to be made upon that Occaſion: For, I think, all judicious Divines acknowledge, that theſe were uſed in the Times of the Apoſtles: Now all theſe Rites and Obſervances, with ſeveral others not here

* Vide Fragment. *Irenæi ex Oecumenio.* in *Grabe's* Edition. p. 469. *Tertullian*, who was but a little more than twenty Years Junior to *Irenæus*, imputes it as a Crime to the Hereticks, That they made no Diſtinction between the Catechumens and Faithful. *De Præſcript.* c. 41. And ſpeaks of the Silence concerning the Chriſtian Myſteries, as an eſtabliſh'd Law of the Church, *Apol.* c. 7, 8.

mentioned,

mention'd, might juſtly be ſtyl'd, *the firſt Conſtitutions of the Apoſtles*, as being firſt made known to them who retain'd to the Chriſtian Congregations: By Conſequence, the *ſecond Conſtitutions* were ſuch as concern'd the Communicants only; as the Manner and Method of adminiſtring the EUCHARIST, with all the Prayers, Rites, and Uſages thereunto belonging: It is certain the Catechumens were kept in Ignorance, as to theſe Matters; and when therefore after their Baptiſm they were let into the Knowledge of them, they might juſtly eſteem, and call them, *the ſecond Conſtitutions* of the Apoſtles. And there is a Foundation for this Diſtinction in thoſe Words of our SAVIOUR to his Apoſtles, when He bids them, [r] *Go, and make Diſciples of all Nations, baptizing them in the Name of the Father, Son, and Holy Ghoſt*; for none could be Diſciples, but ſuch as were permitted to hear them preach, and did practiſe what they heard in ſome Meaſure (their infant Children might indeed be Diſciples, tho' they could neither hear, nor practiſe: For ſo the Child of a Slave is a Slave, the eldeſt Son of a King, is a King upon his Father's Death, tho' neither the one can obey, nor the other command) all grown Men that attended the Sermons of the Apoſtles, were certainly Diſciples; but when they had been baptized, then, and not before, our SAVIOUR charges the Apoſtles *to teach them all Things whatſoever He had commanded them*: And of the Things which CHRIST had commanded, the EUCHARIST may juſtly be eſteem'd the principal. It can ſcarce be conceived, but that, when the Apoſtles had ſettled divine Worſhip in any City, many would frequent thoſe religious Aſſemblies, and be well-affected to Chriſtianity long before they wholly reſign'd up themſelves, and their Families to CHRIST and his Goſpel, by requeſting to be baptized, and while they were in this State, they might well be ſuppos'd to learn all that I have juſt now mention'd as *the firſt Conſtitutions*, be-

[r] *Matth.* xxviii. 19, 20.

fore

fore they had actually been baptized, and received the EUCHARIST; and while they were in this State, they might probably be call'd [t] Catechumens, and there is ſome Reaſon to believe, that they actually were diſtinguiſh'd by this Name: Whereas it was Time enough to know the *ſecond* Sort, when they had Occaſion to make uſe of them, I mean, when they came to receive the EUCHARIST. And I ſee no Reaſon to believe, that the Apoſtles did ever adminiſter the Sacrament of CHRIST's Body and Blood in the Preſence of thoſe, who had no Right to joyn with them in that holy Ordinance, or that they taught them the Nature of it. But if any are of Opinion, That the Apoſtles were not the Authors of the Difference between the Faithful and Catechumens, but ſpoke freely of the EUCHARIST to all their Hearers, and adminiſtred it before all that were willing to be preſent, then this will be a ſufficient Reaſon, why there ſhould be no Diſtinction between the *firſt* and *ſecond Conſtitutions* in the holy Scripture; or in the Time of *Ignatius*. But no Man of Learning can queſtion, but that in the Age of *Irenæus* the Faithful, and the Catechumens, were two Bodies of Men, and the ſeveral Conſtitutions relating to theſe two ſeveral Bodies, might therefore juſtly be diſtinguiſh'd, as they are in this Fragment: And that therefore, by *thoſe who have attain'd to a certain Knowledge of the ſecond Conſtitutions of the Apoſtles*, we are to underſtand *the Faithful*, or *Communicants*.

MONS^r. *Pfaffius* is willing to have it thought, That by *the* [u] *ſecond Conſtitutions*, we are to underſtand ſuch Inſtructions relating to the EUCHARIST,

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[t] *Apollos* is call'd, Κατηχημένος, *Acts* xviii. 25. *Theophilus*, *Luke* i. 4. It is certain, that the former was not a baptized Chriſtian. See chap. xix. 2—6. [u] See *His Notes on this Fragment*. p. 28, 29.

as

as St. *Paul* had not yet given to the *Corinthians*, when he wrote his firſt Epiſtle to them, but which he promiſed to give, [x] when he came next among them: But it is evident, that the Author of this Fragment had another Opinion of theſe *Conſtitutions*, and believ'd that they contain'd, not the prudential Advice of one, or more of the Apoſtles, but the Inſtitutions of CHRIST Himſelf, as his Words do fully prove; for ſpeaking of the Communicants, as hath been obſerv'd, he ſays, *They are ſenſible, that our Lord hath inſtituted a new Oblation in the New Teſtament*; and that therefore the Apoſtle had taught them this new Oblation, when in the foregoing Part of this Chapter, *he delivered to them, that which he had received of the Lord* concerning the holy EUCHARIST. It is true, that the New Oblation will, and does remain inviſible to them, who read the Writings of St. *Paul*, and other Apoſtles, and holy Pen-men, without great Application and Attention; therefore the Author of this Fragment, whoever he was, expreſſes himſelf with a moſt judicious Exactneſs, when he ſays, "They who have "attained *to a perfect*, or *certain Knowledge* of the *ſe-* "*cond Conſtitutions*, &c." For the *Greek* Word implies, not a ſlight, and common Knowledge; but [y] a clear, and diſtinct View of every Particular from one End to the other: And in the INTRODUCTION to this VOLUME, I hope to make it appear, That they who have ſuch an Inſight into the Writings of the NEW TESTAMENT, and particularly into the Hiſtory of the Inſtitution of this SACRAMENT, cannot be ignorant that our LORD hath inſtituted a New Oblation.

THIS Gentleman's Modeſty does very well become him, when in the firſt Page of his Diſcourſe *concerning Prejudices*, he ſuppoſes, that he has ſhew'd himſelf not wholly free from them in his foregoing Treatiſes *concerning the Oblation*, and *Conſecration* of

[x] 1 *Cor.* xi. 34. [y] Παρηκολουθηκότες. See *Grotius*, and other Criticks on *Luke* i. 4. 1 *Tim.* iv. 6. 2 *Tim.* iii. 10.

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the EUCHARIST. The Root of his moſt obſervable Prejudices is, that abſurd Opinion of the *Lutherans*, which we *Engliſh* Men call *Conſubſtantiation*; but which Monſ. *Pfaffius*, and his Brethren, chuſe to expreſs by [a] *The Union of Chriſt's glorify'd Body and Blood, with the Bread and Wine in the Euchariſt*, and the Ubiquity of that Body, which [b] he expreſsly declares to be the general Opinion of the *Lutheran* Divines: Therefore he [c] falls foul on *Irenæus* for aſſerting, That our Bodies are nouriſh'd with the ſacramental Body of CHRIST: And indeed, he ſeems to treat the living *Arians* and *Deiſts* with much greater Smoothneſs and Complaiſance, than the Fathers, who are dead, and cannot ſpeak for themſelves. He labours to prove, That the [c] Union of the heavenly Thing with the earthly, mention'd by *Irenæus*, is the ſuppoſed Union of CHRIST's Body with the Bread in the holy SACRAMENT: And yet [d] every where extols the Prayer of the Primitive Church, for the Deſcent of the Holy SPIRIT on the Symbols in the EUCHARIST, ſo often mention'd by the Ancients, and expreſsly ſpoken of in the Fragment above

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[a] See *Pfaffius* de Conſecratione, *p.* 460. [b] Ibid. *p.* 466, 467. [c] Pag. 74. [c] Pag. 75, 95, and 463, 464. About the Time that he was penning theſe laſt Pages, as I have Reaſon to believe by an original Letter of his, which I have ſeen, he receiv'd my firſt Part of *The unbloody Sacrifice*, when about one half of his Book was printed off. To ſhew his Diſlike of my Book, and the Doctrine it aſſerts, he blames me in the Margin of the Page laſt mentioned, for turning ἐγερσιν πνεύματος, *the raiſing*, or *reviving Power of the Spirit*. He tranſlates my Words thus, *vim reſurgentem*, and profeſſes he does not underſtand them: And indeed, 'tis evident, he does not underſtand *Engliſh*, (which is very pardonable in a Foreigner) if he had, he would have turn'd *raiſing Power*, vim reſurgere facientem. But ſee how this learned Gentleman mends the Matter in Page 101. he tranſlates, ἐγερσις πνεύματος, conjunctionem animæ, *the Conjunction of the Soul*, very unaccountably! (See Part I. p. 190.) *Pfaffius* blames me for not believing the *Real Preſence*; our *Engliſh* Writers accuſe me for aſſerting it. Thus Truth is often cruſh'd between two Extremes. But Monſ. *Pfaffius* ſeems to favour my Explication of *Irenæus* in his *Addenda*. [d] Pag. 96. and his Treatiſe *De Conſecratione*.

cited:

cited: Nay, he would draw [e] St. *Ignatius* into this Sentiment, becauſe he aſſerts but one Fleſh of CHRIST, but one Cup in the Unity of his Blood. Whereas according to the *Lutheran* Notion, there are two Bodies, or Fleſhes (if I may uſe ſuch a Word) of CHRIST in the SACRAMENT, I mean, the ſacramental Fleſh or conſecrated Bread, and the real or perſonal Fleſh. It is impoſſible to give a greater Inſtance of Prejudice than this, That he would make [f] *Juſtin Martyr* aſſert the Union of the Body of Chriſt with the Bread, when *Juſtin*, expreſsly contrary to the *Lutheran* Notion, ſays, *The Food*, or *Bread is the Body*, whereas Monſ. *Pfaffius* and his Brethren, make them two diſtinct Things: And he would make [g] *Irenæus* ſpeak his Opinion, tho' his own Fragment, as above cited, ſays, That they pray'd, *the Bread might be made* CHRIST's *Body*.

BUT the moſt fatal Miſtake which this grand Prejudice, which for Brevity's Sake I call *Conſubſtantiation*, draws along with it, in Relation to the Sacrifice of the EUCHARIST, is this, That an [h] Oblation of Bread and Wine, cannot be the Offering of the Body and Blood of CHRIST. I wiſh he had thought fit to conſider the great Number of Proofs, by which I have made it appear, That the Ancients believed the [i] conſecrated Bread and Wine, to be the only Body and Blood in the Holy EUCHARIST. He is miſtaken to think, they were offer'd up, while they were wholly unconſecrated. [k] Both the learned *Gerrard*, and himſelf aſſert, That the divine Conſecration is performed, in ſome Meaſure at leaſt, by Means of the Words of Inſtitution: And it is certain the Words of Inſtitution were always rehearſed by the Prieſt in all the ancient *Liturgies*, before the Commemorative Oblation was ſolemnly made. And the Fragment expreſsly ſays, That *the Oblation was made in Remem-*

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[e] Pag. 265. [f] p. 370, 373. [g] Ibid. [h] p. 333. & Paſſim.
[i] See Part I. p. 144, &c. [k] Monſ. *Pfaff.* 485, 496.

brance

brance of our LORD. He would perſuade his Reader, that there was [l] no Mention of offering CHRIST's Body before the fourth Century, tho' he himſelf had produc'd *Cyprian* affirming it, but three or four Pages before.

THO' he allows, That the Apoſtles inſtituted the Oblation of Bread and Wine; yet he will ſcarce acknowledge, that they did this in all Churches, particularly he excepts [m] *Antioch*, for Reaſons too trivial to bear a Repetition: Sometimes he will have the Oblation to have been firſt brought into the Church by [n] apoſtolical Men, and only as an [o] indifferent Rite: But he can by no Means believe, that our SAVIOUR was the Author of it, when [p] he gives Direction concerning *bringing a Gift to the Altar*: For he ſays, our SAVIOUR was then ſpeaking to the People, as well as to his own Diſciples, and the Jewiſh People could not have rightly underſtood our SAVIOUR, if He then ſpake of offering Bread and Wine for the EUCHARIST. As if this great Man had forgotten that our SAVIOUR did commonly ſo ſpeak to the *Jews*, that they did not take his Meaning: But he will not allow, that without Neceſſity for ſo doing, we are to underſtand our SAVIOUR ſaying Things, that were of no Uſe for the preſent; yet we are ſure, that He gave Advice relating to [q] Perſecution in this very Sermon, and Chapter, and they had Occaſion to practiſe the one as ſoon as the other. But he would have [r] *Irenæus* and the *African* Fathers, contradict each other, becauſe *Irenæus* ſays, our SAVIOUR commanded us to offer Firſt fruits, but the *African* Fathers forbid it. Sure, this learned Man might eaſily have perceiv'd, that *Irenæus* ſpeaks of the Firſt-fruits, or beſt of their Bread and Wine, which the *African* Fathers too in that very Canon expreſsly declare ought to be offer'd on the Altar: But the

[l] Pag. 315. 321. [m] 262. [n] p. 187, &c. [o] p. 53. [p] p. 58, 185. [q] *Matth.* v. 20—22. [r] p. 47, 48.

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Firſt-fruits, which the *African* Fathers forbid to be offered on the Altar, were the choiceſt of other Products of the Earth.

HE has ſome Prejudices, in common with our *Engliſh* Writers, againſt the Sacrifice: as, That [s] Bread and Wine, and Things which have no Blood to be poured out, cannot be a true Sacrifice; and that there [t] can be no Sacrifice where none of the ancient common Rites of Sacrifice are uſed: He denies, That [u] Prayer, and the Elevation of the Symbols, which he affirms to have prevail'd in the ancient Times, are ſufficient to make an Oblation: He affirms, That all proper Sacrifices are aboliſh'd; but is wiſer than to attempt to prove it. And it is evident, he means only bloody Sacrifices; for he allows of no other. Becauſe [x] the Ancients ſpeak of an Altar in Heaven, therefore he ſuppoſes, that they could not believe that there was a true Altar in the Church. By the ſame Argument he might have proved, That the *Jews* could not believe their Temple or Tabernacle at *Jeruſalem* to be a true one; for they always conceiv'd, that there was a [y] Temple, or Tabernacle in Heaven, of which the other was only a Reſemblance. Another Argument, by which he would prove that [z] Chriſtians have no Altar is, Becauſe they are forbidden to ſerve the Tabernacle; for which he cites *Heb.* xiii. So let the Reader diſcover the Proof, for I cannot. Again, in the ſame Place, we are to *go without the Camp*, where there is no Altar: And were not the *Jews* too to go without the Camp to burn their Red Heifer, and ſome other Sacrifices? Had they therefore neither Sacrifice, nor Altar?

ONE great and fundamental Miſtake of this, and many other Writers on the ſame Subject, both at

[s] p. 114, 126, 192, 284, 314. [t] p. 345. [u] p. 345, 296, *&c.* [x] 293, 339. [y] *Wiſdom* ix. 8. *Exod.* xxv. 40. [z] pag. 190.

Home and Abroad is, a Conceit that our SAVIOUR bleſſed the Bread, only [a] by ſaying, *Bleſſed be Thou, O Lord our God and King, who bringeſt forth Bread out of the Earth*; and the Cup, by ſaying, *Bleſſed be Thou*, &c. *who createſt the Fruit of the Vine.* The only Grounds for this Opinion are, That the Jewiſh Rabbies tell us, that their Forefathers did by theſe Words bleſs the Bread and Wine at their Entertainments. The Chriſtians of the Primitive Church, by their conſtant Practice have inform'd us, That they believed our SAVIOUR to have bleſſed the Bread and Wine, not only by praiſing GOD for them; but by appointing them to repreſent his Body and Blood, by offering them to GOD, as Pledges of his Body and Blood, and by praying that GOD would enrich them with the Holy SPIRIT, and make them his Body and Blood, in Life and Power to the Receivers: That the *Jews* of old did uſe the Words juſt now cited from Monſ. *Pfaffius* in Bleſſing the Bread and Cup, is indeed highly probable; but the *Jews* themſelves will not dare to ſay, That CHRIST JESUS did no more: This is only an Invention of ſome Modern Chriſtians, who ſtudy to make the EUCHARIST no more than a Jewiſh Supper. *Clemens Alexandrinus* (e. p. 7. *Ap.*) ſays, That *Melchiſedech diſtributed Bread and Wine, as conſecrated Food, for a Type of the* EUCHARIST. From hence [*] this Gentleman concludes, That *Melchiſedech* did not offer them to GOD, becauſe he calls them *Food*: But he ought to have obſerv'd, that he gives them the Title of *conſecrated Food*; And how ſhould he conſecrate them as a Prieſt, but by offering them to GOD?

HE will not allow Dr. *Hickes*, [b] That *to make Prayers and Oblations* ſignifies the offering of them; therefore he muſt run into the Abſurdity of ſaying, That when the Apoſtle bids *Timothy make Prayers*, he only means, that he ſhould draw Forms of Prayer, not uſe them;

[a] Page 170—172. [*] p. 278. [b] p. 186, *&c.*

and

and that when *Clement* of *Rome* directs the *Corinthians to make Oblations*, he only directed them to knead the Bread, and not to preſent it at the Altar; and that when St. *Paul* ſpeaks of [c] *Moſes doing the Paſſover*, he meant, that *Moſes* only kill'd the Lamb without offering it. However, he is poſitive, that [d] *to make Oblations*, only ſignifies offering them as Lay-men, according to *Clement*. This is far from being certain, becauſe in the next Line *Clement* ſays, *The High-prieſt has peculiar Liturgies aſſign'd to him.* However, he himſelf owns, *p.* 275, that *Euſebius* expreſſes *Novatian's making the Oblation* as a Biſhop. He bluntly aſſerts, That we cannot tranſlate the Words uſed by our SAVIOUR at the firſt Inſtitution, [e] *Offer this Cup, as oft as ye drink it in Remembrance of me.* I have elſewhere effectually proved, That theſe Words are not in Strictneſs capable of any other Signification; for *This* infallibly relates to the Cup; And how can we in the SACRAMENT *do*, or *make* the Cup, but by offering it? He favours our *Engliſh* Writers againſt the Sacrifice, by ſaying, That [f] whereas our SAVIOUR ſpeaks of the preſent Time, This *is* my Body *given* for you; He is to be underſtood, as if He had ſaid, *which ſhall be given*; and that [g] to *offer* in the Conſtitution *Liturgy*, ſignifies to *pray*. He mentions CHRIST's [h] *ſanctifying Himſelf*, as a Proof of the Oblation in the EUCHARIST; but gives it this ſhort Anſwer, *Here is Nothing ſaid of Sacrifice.* He [i] denies that CHRIST ſpeaks of the EUCHARIST in *Joh.* vi. becauſe He had not yet inſtituted it. He might as well deny, that CHRIST ſpake of his Death, and of *Judas's* Betraying Him, becauſe neither his Death, nor *Judas's* Treachery were yet accompliſh'd.

THIS learned Gentleman ſeems very fond of a late Notion, *viz.* That [k] the Body of CHRIST is not in the SACRAMENT, ſave during the Time that

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[c] *Heb.* xi. 28. [d] p. 187. [e] 1 *Cor.* xi. 25. See *Prop. Oblation*, p. 33. *Unbloody Sacrifice*, p. 91. [f] p. 233. [g] p. 290. [h] p. 228. [i] p. 73. [k] p. 443, *&c.*

it is uſed, or while the Diſtribution is perform'd: And for this Reaſon, he found it convenient to deny, that the Reſervation of the EUCHARIST was practiſed in all Churches; but he has brought no Manner of Proof for it; he only ſays, [l] Some Councils and Fathers forbad any of the EUCHARIST to be reſerved: But for this, we have only his bare Word.

BUT what is moſt intolerable in this Divine is, That he tells his Reader, the [m] Conſecration of the EUCHARIST in the Time of *Juſtin Martyr*, was perform'd by an *extempore* Prayer: He indeed had juſt before ſaid, That the Church in this Age did not retain the Apoſtolical Simplicity, and if he had mention'd this *extempore* Prayer, as an Inſtance of this Corruption, his Error had been more pardonable: But how does he prove that this Sort of Prayer was uſed in *Juſtin*'s Time? Why, becauſe the Biſhop is deſcrib'd by him as ſending up Prayers with *all his Might*: He offers no Proof but this, unleſs you will take that for a Proof which there immediately follows, which is a Citation taken out of a Form of Prayer in the *Conſtitutions*: And ſure this Gentleman did not intend to confute the Uſe of Forms of Prayer by Words taken out of one of the Primitive Forms: Therefore all his Evidence againſt ſet, ſtated Forms, muſt at laſt be reduc'd to theſe Words of *Juſtin*: And I will take Leave to obſerve, That *the Impartial Hand* in a Book lately Re-printed, under the Title of *An Enquiry into the Conſtitution*, &c. *of the Primitive Church*, [n] uſes the ſame Argument for the ſame Purpoſe; and takes great Pains to prove, That this Phraſe uſed by *Juſtin*, always implies, *perſonal Abilities*. And this would eaſily have been granted him by all: But ſure a grave, affectionate, harmonious, clear, audible Pronunciation is a perſonal Ability, as well as *Invention*, or *Expreſſion*: But *Juſtin* himſelf has effectually anſwered this ſeeming Argument againſt Forms of Prayer: For in this very Apology from which

[l] Pag. 445. [m] p. 371. [n] Part II. p. 34, *&c.*

Monſ.

Monſ. *Pfaffius*, and *the Impartial Hand*, took this Proof, ſpeaking of Chriſtian Congregations in general, he ſays, [o] *We pray* [*to* GOD] *and praiſe* [*Him*] *with all our Might*, &c. I hope, it will not be ſaid, That the whole Body of the Chriſtian People could uſe their Abilities of *Expreſſion*, or *Invention* in their publick Devotions. And by theſe laſt Words of *Juſtin* 'tis very evident, that he meant Nothing by this Phraſe, but the moſt affectionate Zeal, and the moſt devout Deſires, expreſs'd by their decent Geſtures, and the Earneſtneſs of their Voice in making the *Reſponſes*.

BUT I am ſo far from believing, that every Paſtor was by the Apoſtle left to his own Diſcretion in Wording the Prayers and Praiſes, that were uſed in the EUCHARIST, and upon all ſolemn Occaſions, that I am fully perſuaded, that the Apoſtles left proper Forms for all Offices of Religion with the Biſhops of the Churches which they founded: I have not Room here to ſpeak at large of this Matter, but hope to have an Opportunity of doing is hereafter. In the mean Time I ſhall only obſerve, that it is highly probable, That [p] *the Form of ſound Words, the good Thing committed to* Timothy's *Truſt, and which he had heard of the Apoſtle, and was to commit to faithful Men, who were able to teach others alſo*, was a *Liturgy*; and this *Liturgy* he was [q] *to keep by the Holy Ghoſt*. For the SPIRIT of GOD did not only open the Underſtanding and Judgment, but did likewiſe ſtrengthen and refreſh the Memories of Men in the Age of Miracles: And, I think, [r] *Baſil the Great* does ſufficiently ſhew, that the ancient

[o] *Apolog.* II. c. 16. Λόγῳ ἐυχῆς, καὶ ἐυχαριστίας ἐφ' οἷς πεσφέρεμεθα πᾶσιν, ὅσῃ δυνάμις, αἰνοῦντες.

[p] 2 *Tim.* i. 13, 14. 2 *Tim.* ii. 2. 2 *Tim.* iii. 14. [q] 2 *Tim.* i. 14.

[r] *De Spirit. Sancto.* c. xxvii. Τὰ τῆς ἐπικλήσεως ῥήματα ἐπὶ τῇ ἀναδείξει τοῦ ἄρτου τῆς ἐυχαριστίας, καὶ τοῦ ποτηρίου τῆς ἐυλογίας τίς τῶν ἁγίων ἐγγράφως ἡμῖν καταλέλοιπεν; ἀ γὰρ ὑπὸ τύπου ἀρκεῖν μεμαθήκαμεν, ὧν ὁ Ἀπόστολος, ἢ τὸ ἐυαγγέλιον ἐπεμνήσθη, ἀλλὰ καὶ προλέγομεν ἕτερα ὡς ἐκ τῆς ἀγράφου διδασκαλίας παραλαβόντες.

Biſhops, and Prieſts did not read their Forms of Prayer, but pronounced them *by Heart*, as we commonly ſpeak. It particularly deſerves our Obſervation, That after St. *Paul* had commended *Timothy* for offering [s] *the good Oblation*, by which he means the EUCHARIST, he preſently adds, [t] *Keep this Commandment without Spot, unrebukable*; he means, that he ſhould not deface the Forms, which he had given him: And he means the ſame Thing, when ſoon after he bids him, [u] *Keep that which was committed to his Charge, avoiding profane and vain Babblings*, or [x] *new-coined Harangues*, as many of the Ancients read, and underſtood it.

ANOTHER Writer here in *England* has undertaken to anſwer my firſt Part; 'tis the ſame Man, whom I have convicted of [y] ſeveral Forgeries, and falſe Reaſonings before, and who therefore has no Right to the common Civilities due to a fair Adverſary. In his laſt Book, which he calls, *The Chriſtian Euchariſt no proper Sacrifice*, he charges me with aſſerting [z] *A real Change of the Nature, or natural Qualities of Bread and Wine*; and that *the Symbols are united to the natural Perſon, or Body of our Saviour*. He cites no Words of mine, nor refers to any Page of my Book: And I am very ſure, that I never did in my moſt ſecret Thoughts entertain any ſuch Opinion, much leſs declare for it in my Writings: We are not to wonder, if *Deiſts*, or *Free-Thinkers*, bring every Day falſe Accuſations againſt Clergy-men, when they of the ſame

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[s] 1 *Tim.* vi. 12, 13. See Firſt Part of *Unbloody Sacrifice.* p. 138.
[t] 1 *Tim.* vi. 14. [u] 1 *Tim.* vi. 20. [x] *Vid.* Mill in loc. καινοφωνίας. [y] See *Ep. Pref.* to *Unbloody Sacrifice.* p. 15. and *Reflections on the Defenſe of the Bp. of* Oxford's *Charge* at the end of that Book, beginning p. 487. I had been informed, that *the Defenſe of the Doctrine, and Practice*, &c. on which I ſpend 2 or 3 Pages in my *Pref. Ep.* was a Perſon of ſome Eminence in the Church, but I am ſince aſſur'd, that theſe two Pamphlets, and a third call'd, *The Chriſtian Euchariſt no proper Sacrifice*, did all come from the ſame Hand, that is, Dr. Turner of G—th in the Dioceſe of R—r.
[z] *Chriſtian Euchariſt no proper Sacrifice.* p. 7, 8.

Turner

Order

Order are guilty of this unchriſtian Practice; but I inſiſt upon it by the Authority of all the Venerable Judges in *Weſtminſter*-Hall, That *the criminal Words ought to be ſpecify'd in the Indictment*: And till he can produce any ſuch Words of mine, I charge upon him this Accuſation concerning *the real Change of the Nature of the Bread*, as an open, groundleſs Forgery, and Slander: Nor could I have ſo long been patient under it, but that I am aſſur'd his Writings meet with very few Readers. I have indeed had much the ſame Imputation laid on me by Mr. *Lewis*, in a ſcurrilous Pamphlet, which he wrote againſt me *by the Encouragement of his Superiors*, as he himſelf has declared, contrary to all the Laws of Friendſhip, of which yet he made the higheſt Profeſſions, at the ſame Time that he publiſhed his Pamphlet. There is Nothing in it relating to the Controverſy itſelf, that deſerves my Reſentment, excepting that vile Imputation concerning the Change of the natural Qualities in the ſacramental Elements. An honeſt Friend of mine had long 'ere this given him a juſt Reproof from the Preſs, if it had not been thought, that ſuch Pamphlets as Mr. *L—s*'s can do Hurt to no Cauſe, but that which they defend.

I AM further made to ſay, by Dr. *T.* That [a] *Oblation conſtitutes a Sacrifice.* Whereas by my [b] Definition of a Sacrifice I make five Particulars in ſome Meaſure neceſſary to conſtitute a Sacrifice. I ſay indeed, That no *Rite* is neceſſary to Sacrifice but the Act, or Acts of Oblation: And has he proved any other Rite to be neceſſary? No; nor ſo much as attempted it. He wou'd prove, That [c] *Firſt-fruits were offered, yet were not Sacrifices:* And did I ever ſay, That whatever was offer'd was a Sacrifice? But why were they not Sacrifices? Why, in ſhort, becauſe no Part of them was burnt: Well then, ſuppoſe there had ſome Part of them been laid on the Altar to be burnt,

[a] *Chriſt. Euch. no proper Sacrifice.* p. 19. [b] *Unbloody Sacr.* Part. I. p. 4. [c] *Ibid.* p. 20, 21.

Would not this have made them Sacrifices? and then would not this laying them on the Altar, have been a Rite, or Action, by which the Oblation was perform'd? He ſays further, *All Divines, till of late, have looked on Firſt-fruits as Oblations, not Sacrifices.* This is ſtrange! when [d] LXX as ancient Divines as he can name, excepting the Pen-men of the OLD TESTAMENT, do unanimouſly call them *a Sacrifice*; I mean, the *Greek* Tranſlators. The Truth is, they were offer'd by being waved in the Prieſt's Hands; they could not be burnt, becauſe they were leaven'd: and no Leaven was to come on GOD's Altar.

THIS Doctor for a Caſt of his Wit, is pleaſed to ſay, That [e] Dr. *Hickes*, and Mr. *J——n, begin with the Fathers of the Church, and work their Way backwards till they come at Scripture.* Well then, ſuppoſe we had taken Dr. *T*—'s Method, begun at Scripture, and thence proceeded to Fathers, had this been going *forward*? Certainly not, except in Dr. *T*—'s Judgment the Fathers are in ſome Senſe before the Scriptures: He certainly works backward, who from greater Proof deſcends to leſs, from earlier to later; from divine to humane; yet this it ſeems, in the Dr's Judgment, is going forward. He ſpends one third of his Book to prove, That by the 3 Apoſtolical Canon, new Ears of Corn were permitted to be offer'd together with the Bread and Wine, in the EUCHARIST. And to this Purpoſe, he firſt alledges the Authority of [f] Biſhop *Beveridge*, and there is thus much of Truth in what the Doctor ſays, that the falſe Pointings in the Text of Biſhop *Beveridge*'s Edition, might lead the Doctor into this miſtaken Senſe of the Words; but when he ſays, That Biſhop *Beveridge did ſo underſtand* this Canon, he is himſelf guilty of an Error, if not Something worſe: It is cer-

[d] *Lev.* xxiii. 16, 17. Προσοίσετε θυσίαν νέαν τῷ κυρίῳ, ἀπὸ τῆς κατοικίας ὑμῶν· προσοίσετε ἄρτους ἐπίθεμα, δύο ἄξυμα——πρωτογενημάτων τῷ κυρίῳ. [e] p. 230. [f] pag. 34, 38.

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tain, [g] the Biſhop declares poſitively againſt the Doctor in his Notes on this Canon Apoſtolical, as the Reader will ſee by the Biſhop's own Words in the Margin; Therefore it is certain the Text is pointed contrary to the Biſhop's own Judgment. The Doctor in the ſame Place ſays, That *Balſamon*, *Zonaras* and *Ariſtenus*, give *the ſame Interpretation*, which he had juſt before father'd on Biſhop *Beveridge*. Now the Learned Reader by looking into the [h] Margin, may convince himſelf, that the two former are directly againſt this Doctor's Senſe of the Words in their Notes on this very Canon, and the third not for it; nay, in his explaining the next Canon, he is as directly againſt the Doctor, as I can be. But ſays Dr. *T—r*, *The Arabick Paraphraſe ſo explains it, as Biſhop* Beveridge *ſhews*. Here again he miſrepreſents both his Au-

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[g] Hoc tertio Canone cautum eſt, nequis aliud quippiam in ſacrificio incruento, ſive cœnâ Dominicâ ad altare offerat, præter panem, & vinum ab ipſo Chriſto inſtituta, uti Balſamon, & Zonaras Canonem hunc interpretantur. *And on the Words*, πλὴν νέων χίδρων, *he ſays further*, Interpretes hic conſentiunt, quod hoc canone præcipitur, ut novæ Spicæ tempore opportuno, non ut Sacrificia Deo, ſed ut Primitiæ Sacerdoti offerantur. *And for this cites the* Scholiaſt, *to* Harmenopulus, *and the* Arabick Collection of Canons, *Part of which the Dr. tranſlates*, P. 38.

[h] *Balſam. in Can. Apoſt.* 3. Ἀκύων ἢ τῦ κανόνος λέγοντος [πλὴν νέων χίδρων,] —μὴ νομίσῃς συγχεχωρῆσθαι τὴν διὰ τύτων θυσίαν, ἢ τῦτο γὰρ ἀπηγορέυεται, ἀλλὰ λέγει πεφσφέρεσθαι ταῦτα ὡς ἀπαρχὰς, κ. τ. λ. *Bev. Pandect.* Tom. I. p. 1. *Zonaras.* Ibid. Ὁ κύριος παραδιδὺς τοῖς μαθηταῖς αὐτῦ τὴν ἐπὶ τῇ ἀναιμάκτῳ θυσίᾳ τελετὴν, ἄρτῳ, ἢ οἴνῳ ταύτῃ τελεῖν παρέδωκε. διὸ ἢ οἱ Ἀπόστολοι ἕτερόν τι πρὸς θυσίαν προσάγειν ἀπηγόρευσαν.—σαφυλὰς ἢ — προσάγειν συγχώρησαν· πλὴν ὐκ ὡς θυσίας ταῦτα προσφέρειν, ἀλλὰ ὡς ἀπαρχὰς, κ. τ. λ. *Ariſten. in Can. Ap.* 3. ibid. p. 3.—Ἀπαρχὰς ἢ τῶν νέων καρπῶν, ἤτοι σαφυλῆς προσφέρειν μὴ τὸν τῆς γεωργίας καιρὸν ὡς εὐχαριστίαν τῷ δόντι θεῷ ἐπιτέτραπται.

Idem. in Can. Ap. 4. ibidem. Ἡ γὰρ σαφυλὴ ἐν τῇ ἐκκλησίᾳ προσαχθήσεται καθ' ἕκαστον τῶν ἄλλων ἀπαρχῶν, ὡς ἢ τὸ ἐξ αὐτῆς οἶνον εἰς τελεσιυργίαν παραλαμβανομένου τῆς ἀναιμάκτου θυσίας.

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thors, as appears by the Words of [i] both tranſcrib'd in the Margin. So here we have five Authors cited in one Paragraph without any Conſcience, or Regard to Truth. Sure no Reader can expect that I ſhould undertake the Drudgery of expoſing all the wilful, or unwilful Blunders of ſo faithleſs a Writer. He who deſires further Satisfaction in the Meaning of this Canon, is deſired to compare it with the 37th Canon of the *African Code*, and the 28th Canon of the Synod in *Trullo*; for I ſuppoſe the Reader will rather take the Judgment of the five Learned Interpreters above-mention'd, and of theſe two great Synods, than of Dr. *Turner*.

POSTSCRIPT.

I HAVE receiv'd from my Bookſeller a printed Book, entitled *A Letter to Dr.* Bret, ſubſcrib'd *Ezekiel Standfaſt*; Dr. *Wiſe* is, I find, the ſuppoſed Author of it: And indeed his Style and Genius, ſhine forth in every Page of it; and a great Part of the Book is levell'd at me by Name. He gives over arguing, and betakes himſelf to downright Drolling, and Slander, the laſt Refuge of a baffled Cauſe. [k] He charges me with *entring as far into Tranſubſtantiation, as even Father* Maſſuet, the late Defender of it. In Anſwer to which, I only deſire

[i] *Immediately after the Word* interpretantur, *in Note 2d. above,* Bp. Beveridge *goes on in theſe Words,* Quibus ſuffragatur Joſephus Ægyptius in Arabicâ canonum collectione, quâ hæc prima pars hujus Canonis ſic explicatur, " Quicunque Epiſcopus, vel Preſ-" byter Legem Dni noſtri J. C. de oblatione tranſgreſſus fuerit, " & ſuper Altare obtulerit Mel, aut Lac, vel etiam puri puti " vini loco adduxerit potum inebriantem, vel quippiam ex vino " inuſitato, igne aut aliter parato, aut avem aliquam, aut ani-" mal, aut aliam hoſtiam præter oblationem, quam Dns noſter " J. præcepit ex pane ſimilagineo puro, novoque, & vino ex " uvis vite ortis preſſo, Sacerdotio ejiciatur.

[k] p. 116.

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ny Reader to conſult the firſt Part of this Work, to which the Doctor refers: And there he will find, that I don't go ſo far as the *Lutherans* in this Point, whom yet Dr. *Wiſe* defends, as to this Article. 'Tis very ſtrange, that the learned [a] *Pfaffius*, who is himſelf a *Lutheran*, ſhould impute it to me as an Error, that is common to me, and the other Writers of the Church of *England*, That we do not believe *the real Preſence*; and yet Dr. *Wiſe* ſhould charge it on me as a Crime, that I have *entred into Tranſubſtantiation*: Perhaps he means that I have entred into it by Way of Oppoſition, as far as *Maſſuet* entred into it by Way of Defence and Submiſſion. In no other Senſe can the Words of this Doctor be true. He brings againſt me three perſonal Accuſations, of which I think myſelf concerned to give an Account to my Reader.

1. THAT which moſt of all affects me is, The Charge of Ingratitude to my moſt Reverend Patron, the late Archbiſhop of *Canterbury*: And to prove this, [b] he taxes me with ſaying, That he is *unſound in the Faith*, and a great Deal more to the ſame Purpoſe. I deſire the Reader to uſe his own Eyes and Judgment, in peruſing thoſe Words of mine there referred to: And I am certain I need no other Defence. I do further affirm, That I never was guilty of any indecent Behaviour toward him; I have indeed, twice or thrice Voted for ſuch Knights of the Shire, as it was ſaid, he did not approve of: Sure this can be no Crime in the Eyes of equal Judges: If Patrons have a Right to diſpoſe of the Votes of thoſe Clergy-men, whom they have prefer'd, then this Tenure is more vile, than that of the meaneſt Lay-man. Dr. *Wiſe* repreſents his Grace's Favours toward me in ſuch a Manner, as to prove himſelf perfectly ignorant in this Point: But I ſhall ſay No-

[a] p. 128. [b] *Pfaff.* 464. [b] p. 70.

thing

thing to extenuate them; but only obſerve to him That I was a Free-holder in the County, before I was admitted to Holy Orders, and that when his Lordſhip was advanc'd to the See of *Canterbury*, he found me beneficed in this Dioceſe to the Value of above 120 *l. per Annum.*

2. HE ſays, I was once *a* [a] *violent Whig.* I ever renounc'd the Name of a *Whig.* I was indeed too much a *Williamite*, which might give too juſt Occaſion to ſome to brand me with that Title of Reproach.

3. DR. *Wiſe* ſlily inſinuates, That it is my Practice [b] *to elevate the Bread and Wine*: And it is true, that I did ſometimes, about four or five Years ago in the Act of Conſecration, lift up the Bread and Wine higher than uſual, that the People might ſee the Bread broken, and the Cup taken into my Hand, as the *Rubrick* directs; and for no other Reaſon; ſome People, who ſeem'd very deſirous to ſee the Holy Action, ſitting at a great Diſtance from the LORD'S TABLE in this very large Church; but I never elevated the Elements after Conſecration; nay, I believe it horrible Superſtition in thoſe that do it, if any ſuch there be: And I do further ſolemnly declare it to be my Sentiment, That to elevate and adore the SACRAMENT, according to the Practice of the Church of *Rome*, is down-right Idolatry.

4. THIS Doctor tells his Reader, That [c] I rode about *to try my Intereſt with the Clergy*, in order to procure their Voices at the laſt Election of Clerks for Convocation: Now the contrary to this is notoriouſly true; I mean, that I declared to all that offered me their Votes, That I reſolved not to be a Competitor. And I am very certain, that I never

[a] p. 73. [b] p. 78. [c] p. 134.

asked

sked a Vote of any ſingle Clergy-man for myſelf, fter the deplorable Death of Queen *Anne*, by which he former Convocation was diſſolv'd.

THE Sum of all that can be learn'd from the *Engliſh* Books written againſt the Defenders of the acrifice in the EUCHARIST is this, That they nuſt be run down with impudent Fictions, to ſup-ly the Want of Argument.

Cranbrooke,
June 14.
1716.

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NB. From *Page* 92, to 168 the Running Titles are faulty, thro a Defect in the Copy. The Reader is deſir'd to correct them, *Viz.*

From P. 92 to 115. *Of the Neceſſity of the* Euchariſt *in gener*
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Advertiſement to the Reader.

WHen ever I cite the Fathers, or any ancien Monument of the Church contain'd in th *Appendix* to the firſt Part, I do it in the ſame man ner, as in the former Volume; and therefore refe my Reader to the *Advertiſement* immediately befo the *Introduction* to Part the Firſt: Thus for Inſtanc in *pag.* 35. line 32, of this ſecond Part, I cite S *Auſtin*, and add in the Text (I p. 35 *Ap.*) that is ſay, at the Letter I in the 35th Page of my *Append* to the Firſt Part, and there accordingly you wi find the Latin words of St. *Auſtin.*

A DISCOURSE ON THE *Unbloody Sacrifice, and Altar.*

PART II.

THE INTRODUCTION

SHEWING,

That CHRIST *in the* Eucharist *offered, or sacrificed Himself, under the Symbols of* BREAD *and* WINE.

THERE are few Doctrines more plainly taught us in Scripture than this, That Christ offer'd Himself a Sacrifice for our Sins: St. *Paul* expresses this Truth in great Variety of Words: He tells us, That Christ [a] *gave Himself for us*, that [b] *He became a Sin-offering for us*; that *He offer'd Himself without Spot to God*; that *He* [c] *appear'd to* [d] *put*

Christ's real Sacrifice.

[a] *Gal.* i. 4. ii. 20. *Tit.* ii. 14. [b] 2 *Cor.* v. 21. That ἁμαρτία here signifies a *Sin-Offering*, will appear to any Man by reading Dr. *Whitby* on the Place. [c] *Heb.* ix. 14. [d] Heb. ix. 26.

put away Sin by the Sacrifice of Himself; that [e] He gave, or offer'd Himself to God for us an Offering, and a Sacrifice to God of a sweet-smelling Savour. The Phrase last mention'd, that is, *a sweet-smelling Savour*, peculiarly belongs to the most proper Sacrifices that were ever offer'd, before Christ came into the World: Not only the Burnt-offerings of [f] Noah and [g] those that were injoyn'd by the Law of Moses, but likewise the [h] Sacrifices for Sin, the [i] Meat-offerings, and the [k] Peace Offerings, have this Title given to them; by which is meant, that such Sacrifices, duly offer'd, were as acceptable to God, as a sweet Perfume is to Men: Therefore, when the Apostle calls the Sacrifice of Christ, *a sweet Savour to God*, his Meaning is, not only that it was a true, and proper Sacrifice, but that it was esteem'd, and receiv'd as such by God the Father.

A Tradition, That He was offer'd only on the Cross.

But the Question is, When Christ did as our Priest offer his Body, and Blood to God: Now there is a common Tradition, That He did it at no other Time, nor Place here on Earth, but on the Cross only. I call this a Tradition, because it is an Opinion, that is not deliver'd to us in Scripture, nor capable of being prov'd from thence: And it is one of the worst Sort of Traditions, because it is not affirmed by any ancient Writer of the Church, but invented in these last Ages: Nay, I may dare to affirm, That it is not consistent either with the Account which the Scripture contains of this Matter, or with the Doctrine of the Primitive Church: And here I must observe to my Reader, That I have throughout this Work proposed it to myself as the most safe, and certain Rule for the Direction of our Judgment and Practice, to take Scripture, and other ancient Books, in such a Sense as may make them perfectly agree with each other. And it will appear to any learned Reader, that this Sense is always the most easy, and natural, both in Relation to the Scripture and those other ancient Books, which I have frequently quoted. And in this lies the Advantage of that Doctrine of the *Eucharist*, for which I plead, That upon this Bottom, Christ, the Apostles, and primitive Fathers, do say the same Thing, and express it for the most Part in plain, and the same Words; But they who oppose this Doctrine, are forc'd to make the ancient Fathers at Variance with our Saviour, and the Penmen of the *New Testament*, and to that End, to put ostentatious a harsh, and unnatural Sense upon what is said either in the

[e] *Eph.* v. 2. [f] *Gen.* viii. 21. [g] *Levit.* i. 9. [h] *Levit.* iv. [i] *Lev.* vi. 15, 21. [k] *Lev.* xvii. 6. — iii. 9.

Scripture, or in other ancient Writings, upon this Subject.

Now in order to shew, That Christ did as a Priest offer his Body and Blood to God, when He instituted this Sacrament, I desire that the following Particulars may be duly weigh'd.

1. Bloody Sacrifices were usually offer'd before they were slain, or began to be slain. The [l] Burnt-offerings, [m] Peace-offerings, and common [n] Offerings for Sin, were directed by the Law of *Moses* to be offer'd by the Lay-men who brought them to the Altar, while the Beasts were yet alive; and I shall hereafter have Occasion to shew, that it was the Practice of the *Jews* to do this with a solemn Prayer. And all the Sacrifices offer'd at the Consecration of the Priests, or on the Day of Expiation, were offer'd by him that perform'd the Priest's Office, before they were slain. I do not mean, that the Oblation was finish'd before the Beast was kill'd, and the Blood sprinkled, and other Rites perform'd; but that in these Cases, the Sacrifice was actually presented to God, and his Acceptance of the Sacrifice humbly requested by the Priest, before the Blood of the Beast was shed, or any other Rite made use of. And this may be prov'd beyond all doubt, from the History of *Aaron*'s Consecration, and the Description of the Sacrifices on the Day of Expiation. In the former, *Moses* perform'd the Office of a Priest by the express Command of God Himself: The Sacrifice first mention'd in the Consecration-Service, is that of a Bullock for Sin: And it is expressly said, that [o] *Moses brought*, or *offer'd the Sin-offering*, then *Aaron* and his Sons laid their Hands on it; after this it was slain: And in the same Chapter we have the same Account given us of the [p] Ram for the Burnt-offering, and the other [q] Ram of Consecration: On the Day of Expiation *Aaron* is directed to [r] *offer the Bullock for a Sin-offering for himself and his House, and make an Atonement for himself and his House*, and then *to kill the Bullock*: So that this Sacrifice was not only offer'd, while it was yet alive, but the Atonement is in some Measure attributed to the Oblation then made: And he is commanded on the same Day [s] *to bring the Goat, on which the Lord's Lot fell, and to offer him up for a Sin-offering*,

Bloody Sacrifices always offer'd, while alive.

[l] *Lev.* i. 2, 3, 5. [m] *Lev.* iii. 1, 2. [n] *Lev.* iv. 13, — 15, 23, — 24, 27, — 29. [o] *Lev.* viii. 14. *Ez.* xxix. 10. the *Hebrew* Verb used in the latter Text is הקריב and I conceive the *Hebrew* Tongue does not afford any Word more expressly signifying *to offer*, tho' our Translators turn it *to bring*, or *cause to bring*. [p] ver. 18. [q] ver. 22, 23. [r] *Lev.* xvi. 11. [s] *Lev.* xvi. 10, — 15.

then to offer the Scape-Goat alive, then the Sin-offering before-mention'd, for himſelf, and his Family, and to carry the Blood of the Bullock within the Vail, and after all this, to ſlay the Goat, which he had before offer'd for the Sins of the People, and then to carry its Blood within the Vail: From all this, it is evident, That the Sacrifices offer'd for the Conſecrating of the Prieſts, and the Expiating both Prieſts and People, on the Day of Atonement, were to be offer'd before they were ſlain, by him that perform'd the Prieſt's Office. Now, I ſuppoſe, all Proteſtants will allow, That Chriſt's Sacrifice was intended for the Expiation of Sin; and if ſo, then they cannot think ſtrange, that it was offer'd before it was ſlain, and that by the Prieſt himſelf: For it is clear, that this was the Method preſcrib'd by *Moſes* of old. It will preſently be ſhew'd, That the Body and Blood of Chriſt were intended as a Sacrifice of Conſecration, as well as Expiation, and that therefore the proper Time of offering them, was before He was actually ſlain as a Sacrifice. And it will in due Time be prov'd that the Sacrifices of the *Gentiles* were offer'd in the ſame Method.

Chriſt offered Himſelf before his Crucifixion.

2. Chriſt Himſelf does aſſure us, That He did, as a Prieſt, offer Himſelf to God, before He was crucify'd, and that he offer'd Himſelf as a Sacrifice of Conſecration: The Words of our Saviour to this Purpoſe, are Part of that moſt ſolemn Prayer, which He addreſs'd to God the Father, before He was gone out of that Room in which He inſtituted the *Euchariſt*, before He was gone over the Brook *Kedron*, or entred into the Garden, where He underwent that moſt violent Agony. He ſpeaks of his Apoſtles for whom He had been praying in the fore-going Part of the Chapter, and ſays, * *For their ſakes I ſanctify, or conſecrate myſelf, that they alſo may be ſanctify'd, or conſecrated in the Truth.* † Dr. *Outram* ſays, That by Chriſt's *conſecrating Himſelf*, can be meant nothing but *his offering Himſelf* a Sacrifice: * Dr. *Whitby* interprets the Words to the ſame Senſe: 'Tis certain, that the Words do of ne-

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* *Joh.* xvii. 20. † Primam earum rerum, quibus conſtitit Sacrificium ſuum, tum præſtabat Dei filius, cum ſe ad mortem imminentem Deo ultrò offerebat. —— primò enim mortem aditurus ſe propter ſuos ſeipſum ἁγιάζειν dixit, hoc eſt ut victimam Deo offerre: nec alium ullum hoc in loco vox ἁγιάζειν ſenſum recipit; quo factum eſt ut verba illa ita explicet Chryſoſtomus, προσφέρω σοὶ θυσίαν. —— unde intelligitur Dominum noſtrum tum cum preces haſce ederet, Deo ſe ut victimam obtuliſſe. De ſacrificiis, *p.* 286. L. II. c. 3. *Edit. Amſt.*

* See Part I. *of the Unbloody Sacrifice. p.* 183.

ceſſity import an Oblation of Himſelf. For it is obſervable, that Perſons deſign'd, and declar'd before-hand, to be Prieſts by a divine Authority, as the Sons of *Aaron* were, are ſaid [v] *to conſecrate themſelves*, when they firſt enter upon the Exerciſe of their Office: And indeed, the Generality of the Levitical Prieſts had no other Conſecration, eſpecially in the later Times. Now our [x] Saviour having been not only declar'd, but ſworn to be a Prieſt many Ages before by God the Father, is here ſaid to conſecrate Himſelf, becauſe He was now offering the Sacrifice, by which He enter'd on his Prieſtly Function; and He at the ſame Time conſecrated, or began to conſecrate his Apoſtles to the Prieſtly Office, by giving them a Commiſſion, *To do*, or *offer this, in Remembrance of Him*: And He finiſhed this Conſecration, when after his Reſurrection, *He breathed on them, and ſaid, Receive ye the Holy Ghoſt: Whoſe Sins ye do remit, they are remitted.* And this Conſecration was both what our Saviour, and his Apoſtles were clearly capable of, and which does therefore beſt agree with this Text, in which, Chriſt declares in the firſt Place, that He conſecrated, or ſanctify'd Himſelf, and gives the Reaſon why He did ſo, namely, that they alſo might be conſecrated: For they had never been perſonally declar'd by God, or Chriſt Jeſus, to be the Miniſters of this Sacrifice, and Sacrament, before the Inſtitution of it; therefore, I take this to be the Meaning of our Saviour; "I now conſecrate myſelf to the Prieſtly Of-" fice, by offering my Body and Blood as a Sacrifice, that " my Apoſtles alſo may, by this Means, be conſecrated to of-" ficiate as Prieſts in the Myſteries of the Goſpel." For by *the Truth* here, we are to underſtand the Doctrine and Sacraments of the Goſpel, as diſtinguiſh'd from thoſe of the Law: And [y] this is the uſual Signification of the Word *Truth* in St. *John*'s Goſpel.

3. If we enquire into the preciſe Moment of Time, when our Saviour pronounc'd theſe Words, *I ſanctify*, or *conſecrate myſelf*, we may poſitively determine, that it was after

Before He went into the Garden.

[v] 2 *Chron.* xxix. 31. *Ezek.* xliii. 26. [x] *Pſalm* cx. [y] *The Law was given by Moſes, but Truth came by Jeſus Chriſt*, John i. 17. *The Truth ſhall make you free*, viii. 32. *I am the Way, and the Truth*, that is the Completion of the Types of the Law, xiv. 6. *They that worſhip God, muſt worſhip him in Spirit and Truth*, that is in the Manner typify'd in the Law, clearly taught in the Goſpel, *John* iv. 24. *Sanctify them* (the Apoſtles) *in thy Truth, thy Word is Truth*, that is thy Goſpel preach'd by me is the accompliſhment of the Law, and Prophets: therefore Chriſt deſires God to conſecrate them to be Stewards of the Goſpel Myſteries.

He had begun, and before He had perfectly finish'd the Inſtitution of the *Euchariſt*; tho' we cannot certainly determine to what Part of that holy Action this Prayer belongs. St. *John* himſelf does wholly omit the Hiſtory of Chriſt's Breaking, Pouring out, and Bleſſing the Bread and Wine: And, indeed, he ſeldom mentions any Particulars, but ſuch as the other three Evangeliſts had paſs'd over in Silence; therefore, tho' he ſays nothing concerning the Bread and Wine, yet he inſerts a Prayer uſed by our bleſſed Lord on this Occaſion. It is indeed moſt probable, that theſe Petitions were put up to God after his having bleſſed the Elements, and upon his diſtributing them to his Apoſtles; at leaſt, that the Words now cited, belong to that Part of the ſacred Office. We are aſſur'd, that *after* Chriſt *had ſpoken theſe Words*, or pronounc'd this Prayer, [a] *He went over the Brook Kedron, where was a Garden*, and where He was ſoon after apprehended; and that therefore this Prayer muſt have been uſed at the *Euchariſt*, which was the laſt Action of Moment, recorded by the other Evangeliſts, before his going to Mount *Olivet*, where this Garden was. I do not from St. *John*'s Expreſſion, certainly conclude, that theſe Words, or this Prayer, did ſo immediately precede his going over the Brook, that nothing could be ſaid or done in the mean Time: I only infer from what has been ſaid, That as 'tis certain our Saviour perform'd the Part of a Prieſt before He was faſten'd to the Croſs; ſo there is a very fair Probability from this Text, that He did it at the Time of his inſtituting the *Euchariſt*.

And upon his inſtituting the Euchariſt.

4. And this will amount to more than a Probability, if it be conſider'd, That Chriſt when He adminiſtred the Bread to the Apoſtles, did expreſly declare, this Bread to be his Body *given*, or *offer'd for them*: and when He adminiſtred the Cup, that this was *his Blood ſhed for them*: He ſays as directly, and ſtrongly, as Words can well expreſs it, that He then gave his Body to God, and ſhed his Blood as a Ranſom for the Sins of Men: Neither Chriſt nor his Apoſtles have declar'd, that He did at any other Time or Place, as a Prieſt, offer his Body and Blood to the Father here on Earth. It deſerves our particular Notice, That not only St. *Luke* repreſents our Saviour as ſaying, [b] *This is my Body given for you*; but St. *Matthew* informs us, that our Saviour ſaid concerning the Cup, [c] *This is my Blood of the New Teſtament, which is ſhed for you, and for many*; St. *Mark* alſo ſpeaks of the Time then preſent, [d] *which is*

[a] *John* xviii. 1. [b] *Luke* xxii. 19. [c] *Mat.* xxvi. 28. [d] *Mar.* xiv. 24.

ſhed

shed for many; and St. *Paul*, in relating this sacred Institution, speaks of our Saviour as using these Words, [1] *This is my Body, which is broken for you.* Nothing can be more harsh, than to suppose, that we may not rely upon the Report of four holy Writers, when they agree as to the Circumstance of Time. All Writers do indeed sometimes speak of what is to be done, as now already done; but then the Reader is from the Nature or Method of the Facts by them related, set right as to the certain Time; but we cannot from any of the four Gospels, or any other Passage in the *New Testament*, inform ourselves, that Christ did at any other certain Time here on Earth, as a Priest, offer his Body and Blood to God; and therefore, since four of these Writers do assure us, that Christ declared his Body to be given, his Blood to be poured out in the *Eucharist*; we may from thence safely conclude, that He did then offer Himself, while He was alive; especially, since Sacrifices of Expiation and Consecration were of old thus offer'd by the Priest, before they were slain: And the Fancy, that the Evangelist used the Time present, for the Time to come, has no other Foundation, but that of the Popish Mass-Book, and the old *Latin* Translation of the Gospels, in which the Words run thus; *This is my Body which shall be given, This is my Blood which shall be shed.*

And then ordained his Apostles to be Priests of this Sacrifice.

5. And by this it appears, That our Saviour consecrated his Apostles to their Office by, and in the Sacrifice of the *Eucharist*: At the same Time that He enter'd upon the Exercise of his Priestly Office by offering his Body and Blood, He committed to them a Power of doing, or offering the same in Remembrance of Him; For He sanctify'd Himself that He might also sanctify them: And thus St. *Paul* declares in Behalf of himself and his Fellow-Apostles, [2] *We were sanctify'd all at once, by the offering of the Body of Jesus.* It is therefore rational to believe, that our Saviour by delivering the Symbols of his Body, and Blood sacrificed for our Sins with his own Hands to his Apostles, and charging them to do what He had now done, did intend, not only to administer the Sacrament to them; but to give them Authority to offer, and administer it to others. [3] *Aaron* and his Sons, were by God's Direction ordain'd Mosaical Priests by having the Blood of the Ram of Consecration put on several Parts of their Body, and some Pieces of that Sacrifice into their Hands, and waving them for a Wave-offering before the Lord: And the most ancient Form of a Bishop's Or-

[1] 1 Cor. xi. 24. [2] Heb. x. 10. See Part I. p. 123. [3] Lev. viii.

dination, now extant in the whole World, consists chiefly of a Prayer with Imposition of Hands, and (*a. p. 51, 52, &c.*) putting the Bread of the *Eucharist* into the Hands of the Person to be ordain'd, and so performing the Oblation.

The Sacrifice of Christ, no Jewish Sacrifice.

I have alledg'd the Law of *Moses* to prove that it is agreeable to the Nature of a Sacrifice to be offer'd before it was slain, and that it comports with a Sacrifice of Expiation, or Consecration to be offer'd by the Priest, while it is yet alive: I do not this upon Supposition, that it is necessary the Sacrifice of Christ should in all Respects answer the Standard of the Levitical Law. A Beast kill'd according to the Directions of *Moses*'s Law in the Temple at *Jerusalem*, was certainly a Sacrifice, and therefore whatever Rites, or Modes were used on such Occasions, were consistent with the Nature of Sacrifices; but it does not therefore follow, that whatever was offer'd in any other Manner, was no Sacrifice at all: For there were other Sacrifices, besides those, which were offer'd by the Law of *Moses*. We might justly despise that *Socinian*, or *Deist*, who should undertake to prove, That Christ's Body was no Sacrifice, because no Part of it was burnt, or otherwise consum'd; nor the Blood of it sprinkled by any Priest upon the Mercy-seat; or because Christ's was a humane Body, and therefore not fit to be offer'd as a Sacrifice on the Altar at *Jerusalem*; or because for a Priest to offer his own Body in Sacrifice, was a Thing never heard of among the *Jews*, nor probably among the *Gentiles*: Any rational Man would think it a sufficient Answer to these Cavils, to say, That no Christian ever thought the Sacrifice of Christ to be a Jewish, or Levitical Sacrifice; that as Christ's Priesthood was distinct from that of *Aaron*, so was his Sacrifice from those prescrib'd by the Law of *Moses*, and from all that had ever been offer'd before; as every Thing that is most excellent in its Kind, for that Reason, must in some Respects differ from all others. The most solemn Sacrifices of Expiation among the *Jews*, were kill'd by the High-Priest, who offer'd them. It does not therefore follow, that Christ was not both a Priest, and Sacrifice, because He could not kill Himself: And indeed, under the Law of *Moses*, a Bullock or a Goat might be Sacrifices, tho' kill'd by a Layman; the Priest's killing of them, did not render them Sacrifices: For it is certain, that the Generality of the Animals offer'd to God, were slain by the Hands of Laymen; nay, the Priest's killing of them, did not render them expiatory Sacrifices; for the common Sacrifices

[a] Read in the *Appendix* ἀναρρίπτειν τὴν ψυχίαν, not ἀναρρίπτειν, for

for Sin and Treſpaſs, were [a] kill'd by thoſe in whoſe Behalf they were offer'd, and yet had an [b] atoning Vertue by Means of the divine Inſtitution: And when the Prieſt did himſelf ſlay the Sacrifice, yet the ſlaying, and the offering of it were Actions wholly diſtinct: They were offer'd, as has been ſhew'd, before they were kill'd, and they were again offer'd afterward, by the ſprinkling of their Blood; but that they were offer'd in and by the Stroke which kill'd them, cannot be ſaid with any Appearance of Truth.

The Jews had no ſuch repreſentative Sacrifice as the Euchariſt.

It is evident from what has been ſaid, That our Saviour offer'd to God his Body and Blood, under the Symbols, or Pledges of Bread and Wine: It may ſafely be granted, that the *Jews* had no ſuch Sacrifice, in which one bodily Thing, or Subſtance was offer'd as the Symbol, or Repreſentation of another. It may juſtly be allow'd to be the peculiar Property of the ſpiritual Sacrifice of Chriſt, that one Thing was viſibly offer'd, another more excellent Thing ſignify'd, and effectually repreſented by it: This may prove, that it is no Jewiſh Sacrifice: But it is moſt unreaſonable, from hence to conclude, that it is no Sacrifice at all: It may as fairly be argu'd, That there never was any other Temple in the World beſides that at *Jeruſalem*, becauſe probably there never was any other built preciſely, and in all Reſpects according to that Model.

The Time, and Company, in which Chriſt offer'd himſelf, moſt proper.

As it ſeems ſufficiently evident, That Chriſt did offer the Sacrifice of his Body and Blood, under the Figures of Bread and Wine; ſo if we conſider the Time, and Company, in which it was done, we ſhall find them to have been the moſt proper, and agreeable for this moſt ſacred Action. As to the Time, it was before He was under Cuſtody or Confinement, while He was, even to the Eye of Men, entirely at his own Diſpoſal: This was a proper Seaſon to make the Oblation of Himſelf moſt perfectly available to the Ends for which it was perform'd: For by doing it now, it appear'd to be wholly his own Act and Deed, flowing from the free Motion of his own Will. If He had delay'd the doing it till He had been faſten'd to the Croſs, or ſeiz'd by the Officers and Soldiers, it might have been ſaid by his Enemies, That He offer'd himſelf to God, to wipe off the Reproach of that ſhameful Death, from which He was not able to deliver Himſelf; and to ſet the beſt Gloſs He could on his preſent Sufferings, when He found them to be unavoidable; but by do-

[a] *Lev.* iv. 23, 33. [b] *Lev.* iv. 26, 35.

ing

ing it while he was yet at perfect Liberty, he prevented the Misconstruction of the most generous, and beneficial Action, that He ever perform'd. As to the Company, in which He did it, none could be more agreeable; they were his Apostles, who were before-hand chosen of God to be Witnesses of his most glorious Actions, and Stewards of his Mysteries. And if it were proper for all other Matters of Moment to be transacted in their Presence, it might justly be thought strange, if He had chose to perform the principal Action of all in their Absence. [i] Christ knew full well, that his Apostles would forsake Him, before He was crucify'd; that not one of them, [k] excepting St. *John*, could be a Witness of what He should do, or say, while He was hanging on the Cross. And certainly, that Multitude of bloody *Jews*, with the Band of *Roman* Soldiers, who surrounded our blessed Lord, during the whole Time of his Crucifixion, were the most improper, and disagreeable Assembly, that could have been drawn together from any Part of the World, to be Witnesses of the most sacred, and solemn Action, that ever was done upon Earth, I mean, the Priestly Oblation of the Son of God for the Sins of Men.

We are to do what Christ did in the Eucharist.

And if Christ gave, or offer'd Himself in the *Eucharist*, I presume, I need not labour to prove, That Priests are to do what He then did. We have his express Command to *do*, or *offer this, in Remembrance of Him*: And I have abundantly demonstrated [*] elsewhere, That this was the constant, unanimous Judgment of the Primitive Church for the first four hundred Years after Christ. We cannot indeed, offer the *Eucharist* as the Pledge of Christ's Body, hereafter to be slain; but as the Memorial of his Body once already slain for the Sins of Men.

[l] 1 Cor. x. 16. *proves the* Eucharist *a Sacrifice.*

St. *Paul* speaks of the Communion, as a Sacrifice: He charges the Christians at *Corinth*, [l] *not to be Idolaters*, he means, such Idolaters as the *Israelites* were, [m] when *they sate down to eat and drink*, before the golden Calf; therefore by Idolatry, he means eating Things offer'd to Idols: He [n] again cautions them to flee from this Idolatry; and uses this Argument against eating Things offer'd to Idols, namely, That by eating of what has been sacrific'd, Men communicate with that God, to whom it was offer'd. To prove this, he begins with the *Eucharist*, and asks, *The Cup of Blessing, which we bless,*

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[i] *Mat.* xxvi. 31. [k] *John* xix. 26. [*] Part. I. p. 61. &c. [l] 1 Cor. x. 7. [m] *Exod.* xxxii. 6. [n] 1 Cor. x. 14.

it not the Communion of the Blood of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt? * True Communion conſiſts in giving and receiving: And if the *Euchariſt* be the moſt proper Way of communicating with God, then it muſt conſiſt in giving ſomewhat to Him, and receiving ſomewhat from Him; and the Apoſtle here ſeems to tell us what we give to God, and receive again from Him, *viz.* the Body and Blood of Chriſt, ſignify'd, or repreſented by Bread and Wine: Therefore, in calling the *Euchariſt*, the Communion of this Body and Blood, he at once proves what he intended, and ſhews, that we both give, or offer the Sacramental Body and Blood of Chriſt to God, and that we have it return'd to us again, to make a ſpiritual, or religious Banquet; and by this Means, do perfectly communicate with the One God, which is that he was to prove. He argues next from the Jewiſh Sacrifices, and obſerves, That ° *they that eat of them, are Partakers of the Altar*; that is, they ſhare the Sacrifices between the Altar, and themſelves; what is burnt on the Altar, is God's Portion, what they eat, is their own; And thus by parting the ſame living Creature betwixt God and themſelves, they communicate, and are as it were Partners with Him: Then he proceeds to ſhew the Abſurdity of being Communicants with the True, and Falſe Gods, at one and the ſame Time, ᵖ *I would not*, ſays he, *that ye ſhould have Fellowſhip*, or *Communion with Devils*, by eating Things ſacrific'd to them, *Ye cannot be Partakers of the Lord's Table, and the Table of Devils; ye cannot drink the Cup of the Lord, and the Cup of Devils. The Table of Devils*, is clearly an Altar erected to Idols; therefore *the Table of the Lord*, muſt be the Chriſtian Altar: And I have ᵠ elſewhere ſhew'd at large, That *the Table of the Lord*, is a Title never given to any Thing in Scripture, but to the Altar of the True God, and we can be Partakers of the Altar of God only by eating, or drinking, what has been offer'd on it. And this the Apoſtle intimates, when he ſays, *We cannot drink the Cup of the Lord, and the Cup of Devils*: For, as by *the Cup of Devils*, he means the Liquor offer'd to Idols; ſo by *the Cup of the Lord*, we can reaſonably underſtand Nothing, but the conſecrated Wine, which muſt therefore have been offer'd to the True God.

The ſame Apoſtle, at another Place, ſpeaks of ʳ *an Altar, whereof they who ſerved the Tabernacle*, that is, the Jewiſh Prieſts, *had no Right* *And* Heb. xiii. 10.

* *Phil.* iv. 4. No Church communicated with me as concerning giving, and receiving, but ye only. ° 1 *Cor.* x. 18. ᵖ 1 *Cor.* x. 20, 21. ᵠ See Part. I. p. 306. ʳ *Heb.* xiii. 10.

to eat: Now the Communion-Table was moſt uſually call'd an Altar, in the three firſt Centuries after Chriſt, as I have ſhew'd [s] on another Occaſion. And whereas the Apoſtle ſpeaks of eating [t] *of*, or *from the Altar*, this ſeems clearly to point to the Sacrifice of the *Euchariſt*, which was indeed taken from the Altar to be diſtributed; whereas that Part of the Jewiſh Sacrifice, which was intended to be eaten, either by the Prieſt, or People, was never laid on the Altar, and ſo could not be taken, or eaten from it. Some by *the Altar*, would underſtand the Croſs of Chriſt; and by *eating*, they would have the Apoſtle mean, believing in Him: And then the Senſe will be, That the Prieſts who ſerve the Jewiſh Tabernacle have no Right to believe in Chriſt: But this cannot be the Apoſtle's Meaning, becauſe it is not true; for both the Jewiſh Prieſts and People had the Right, Privilege, or Power of Believing in Chriſt; nay, to them, and their Children, the Offer of the Goſpel was firſt made; therefore by the *Altar*, we can rationally underſtand Nothing but the Communion-Table; and by Conſequence, the Sacrifice, which we receive from thence, and which the Jewiſh Prieſts had no Right to eat, is the *Euchariſt*.

And 1 Tim. vi. 12, 13.

The ſame Apoſtle tells *Timothy*, Biſhop of *Epheſus*, † *Thou haſt made the good Oblation before many Witneſſes*, and that Jeſus Chriſt *teſtified, confirm'd*, or *ratify'd this good Oblation under Pontius Pilate*, that is, while he was Governor of *Judæa*. This is the plain, certain Senſe of theſe Texts. Now, I ſuppoſe it impoſſible to aſſign any Oblation, that was firſt teſtify'd by Chriſt, afterwards offer'd by Biſhop *Timothy*, except that of the *Euchariſt*: and of this, the Apoſtle is to be underſtood, when he ſpeaks of [u] *the High Prieſt of our Oblation*, and of *holding faſt our Oblation*.

How Chriſt was but once offered.

It has been thought an Objection againſt the Sacrifice of the *Euchariſt*, That St. *Paul* ſays, Chriſt was *but once offered*: And if, indeed, He had offer'd Bread and Wine only, when He had inſtituted the *Euchariſt*, and had afterwards on the Croſs made a diſtinct, Prieſtly Oblation of his natural

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[s] Part I. *p.* 302, 303. [t] Θυσιαστήριον ἔχομεν, ἐξ οὗ φαγεῖν οὐκ ἔχουσι, κ.τ.λ.† 1 *Tim.* vi. 12, 13. See Part I. p. 138. and the Page immediately after the Contents, where I have prov'd that the Greek Word here us'd, does never ſignify any Thing but an Oblation, or Sacrifice in the Greek Tranſlation, or in the New Teſtament. [u] *Heb.* iii. 1. x. 23. See Part I. *p.* 136, 137.

Body

Body and Blood; then there would have been ſome Force in his Objection: But it appears by the Account now given, that He did, as a Prieſt, offer his Body and Blood, in the *Euchariſt*, under the Pledges of Bread and Wine; that He was afterwards ſlain as a Sacrifice on the Croſs: But there is no Evidence, that He did again on the Croſs make the Oblation of his Body and Blood, as a Prieſt: He finiſh'd the Sacrifice of Himſelf by entering as a High-Prieſt into Heaven, the true Holy of Holies, and He gives Life to our Sacrifice, by always appearing there in the Preſence of God for us.

The Sacrifice of the Euchariſt, *does not render the Perſonal Sacrifice leſs perfect.*

Another ſpecious Objection againſt this Doctrine is, That it ſeems to make the Sacrifice offer'd by Chriſt imperfect; for St. *Paul* ſuppoſes, that if the Jewiſh Sacrifices on the Day of Expiation, [x] *could have made the Comers thereunto perfect, they would have ceaſed to be offered,* and not been repeated every Year. And this would indeed be a great Difficulty, if we aſſerted, as the Papiſts do, That Chriſt's natural, or ſubſtantial Body is offer'd in every *Euchariſt*; but this we abſolutely deny. Further, I have [y] formerly prov'd, That the Apoſtle by *making* the Comers to the Sacrifices of the *Jews perfect*, does only mean, rendring Men for ever after capable of appearing in the publick Worſhip of God, without yearly renewing the Sacrifices on the Day of Expiation, as the *Jews* were bound to do. And it is clear, That Chriſt by his Perſonal Sacrifice, has in this Senſe, once for all perfected his People: For the Prieſts and People, and the very Altar of the *Jews*, were unfit for divine Worſhip, if they were not yearly cleans'd, and purify'd by the Sacrifices offer'd on the Expiation Day; but the Services of the Chriſtian Church, have been once for ever ſanctify'd, by the offering of Chriſt's natural Body and Blood. And I muſt further obſerve, That the Perfection of Chriſt's Perſonal Sacrifice, cannot be better eſtabliſh'd, than by aſſerting, as I have ever done, That the Merits of it are ſufficient to give Efficacy to the Sacrifice of the *Euchariſt* for ever after; and that by the Sacrifice of the *Euchariſt*, the Merits of the Perſonal Sacrifice are to be applied to the Members of Chriſt's Church, as Occaſion requires.

That there are Sacrifices without Life or Blood.

It may be ſuppos'd by ſome, That, tho' the *Euchariſt*, adminiſtred by our Saviour, was a real Sacrifice, becauſe, under the Pledges of Bread and Wine, He offer'd his own Body

[x] *Heb.* x. 1, 2. [y] See Part I. *p.* 96—141. eſpecially *p.* 120. *&c.* and

and Blood to God the Father; and this Body of his w
actually ſlain, and his Blood ſhed in a few Hours after
yet that the Communion, as now adminiſtred, cannot b
a Sacrifice, becauſe no natural Blood is therein pour'd ou
But this Surmiſe is grounded on a plain Miſtake; and th
Miſtake is this, That Nothing without Life and Blood, ca
be a Sacrifice. I have proved, and ſhall effectually prove th
contrary. In Truth, I can find no Ground for this Fancy, bu
only this, That our Engliſh Tranſlators in the *Old Teſta-
ment*, do never give the Name of Sacrifice to any Thing
but only to living Creatures ſlain in Honour to God. But my
Reader is to obſerve, That there was no Reaſon for this, bu
the Will and Pleaſure of the Tranſlators only. [a] The moſt
ancient Tranſlators, I mean the *Greek*, who perfectly well un-
derſtood the Nature of a Sacrifice, give this Name to a *Min-
cha*, or Meat-offering 138 Times, to a ſlain Beaſt but 120
Times. Our Tranſlators could not have follow'd better
Guides, as to this Particular. I do not find, that ever any
Man doubted, but that a Thing without Life, might be a
proper Sacrifice, till this was found neceſſary to ſerve a pre-
ſent Turn; I mean, to ſubvert the primitive Doctrine of the
Sacrifice in the *Euchariſt*. [b] Dr. *Outram*, who is ſo greatly and
juſtly magnified by theſe very Men; and [c] Mr. *Ainſworth*, the
moſt learned of the old Diſſenters, do both expreſly affirm,
That ſome Things without Life were Levitical Sacrifices.

That the Eucharist is in effect call'd a Sacrifice in Scripture.

Some think it a great Objection againſt this
Doctrine, That the *Euchariſt* is never expreſly
call'd a Sacrifice in the *New Teſtament*. Yet theſe
very Men do call it a *Sacrament*, tho' neither is
that Name given to it by the ſacred Writers.
But certainly, when Chriſt calls the Bread, *my
Body given*, or *offer'd for you*; the true Senſe and
Meaning is, *My Body ſacrificed for you*. And further, I may
dare to ſay, [d] I have proved beyond all Exception, That
when St. *Paul* ſpeaks of *an Oblation confirm'd* by Chriſt, and

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[a] See *Kircher*'s Concordance, *p.* 574. *&c.*

[b] *De Sacrific.* p. 79. Eorum quæ & oblata, & ritu ſacro conſumpta erant, (qualia ſola à Judæis pro ſacrificiis haberi ſolent) alia ex inanimis erant, alia ex animantibus. Edit. *Amſtelod.*

[c] On *Levit.* i. 3. There were five Sorts of Sacrifices ordinary inſtituted of God; *Burnt-Offerings*, (commanded here;) *Meat-Offerings*, (in *Lev.* ii.) *Peace-Offerings*, (in *Lev.* iii.) *Sin-Offerings*, (in *Lev.* iv.) and *Treſpaſs-Offerings*, (in *Lev.* v. 15.)

[d] See Part I. *p.* 138. *&c.* and Page next after the Contents.

offer'd

ffer'd by *Timothy*; by the *Oblation*, he means the *Euchariſt*. And that this Word ſignifies ſuch an Oblation as is indeed a Sacrifice, appears from this, That even our Engliſh Tranſlators do [d] twice, or thrice, call that a Sacrifice, or Burnt-offering, which the *Greeks* expreſs by the Word here uſed by St. *Paul*; and which therefore may juſtly be turn'd *Sacrifice* here.

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[d] See *Jer.* xvii. 26. *Amos* iv. 5. in *Ezek.* xlv. 12. the *Homology*, or *Free-will-Offering* is clearly a whole *Burnt-Offering*.



A DISCOURSE ON THE *Unbloody Sacrifice, and Altar.*

PART II.

CHAPTER I.

In which the Agreement, and Diſagreement of the EUCHARIST with the SACRIFICES of the Ancients is conſider'd, with an Intention to ſhew, that the EUCHARIST is not the leſs a SACRIFICE, becauſe in ſome Reſpects it differs from the SACRIFICES of the Ancients, and that it is indeed a more Excellent SACRIFICE than theirs were.

Sect. I.

The EUCHARIST *agrees with the moſt ſolemn* Sacrifices *of the Ancients in this, that it is attended with a* Feaſt *upon the Things offer'd to* GOD.

THE true, and full Notion of the *Euchariſt*, is, That it is a religious Feaſt upon Bread and Wine, that have firſt been offer'd in Sacrifice to Almighty God, and are become the myſterious Body and Blood of Chriſt. The Papiſts, both in their Notions, and Practice, repreſent it more like a bare Sacrifice, than as a Feaſt on a Sacrifice: For

The Euchariſt *is a Feaſt on a Sacrifice.*

For the Generality of their Masses, are nothing else but a mere Offering of the Sacrament to God, in their superstitious Manner, without any Distribution of the holy Symbols to the People. Others endeavour to have it thought nothing more than a religious Feast: These are two faulty Extreams. The Truth is, That the holy *Eucharist*, according to the Institution of Christ, and the Judgment of the ancient Church, is a Feast upon a Sacrifice. That it is a Sacrifice, I have already shew'd; that it is a Feast, I need not take any Pains in proving, since it is the universal Opinion of all Protestants. The Truth is, this Sacrament has so long been discours'd of, and used as a Feast only, that too many think these two Notions contrary to each other, and imagine, that if it be a Feast, it cannot be a Sacrifice: Therefore I shall here make it my Business to shew, That these two Notions are not only fairly consistent, but that, in truth, Sacrificing, and religious Feasting, are Things which God hath in all Ages joyn'd together, and that therefore they ought by no means to be put asunder.

We know not the Laws of divine Worship given to the Ancients before the Law of *Moses*. [a] *Josephus* indeed tells us, That *Noah*, when he had sacrific'd to God, made a Feast for all his Family, tho' the Scripture mentions no other Sacrifices offer'd by him, but Burnt-offerings only. The *Septuagint* make it the Fault of *Cain*'s Sacrifice, that it was *not rightly divided*, too great a Share was taken for the Feast, too little left to God; but the *Hebrew* differs from them. Yet 'tis certain, that [b] *Jacob offer'd Sacrifice upon the Mount, and called his Brethren to eat Bread, and they did eat Bread: Eating Bread*, is a Phrase used in Scripture for Feasting; and here 'tis evident, that *Jacob* made a Feast to his Relations of the Cattle which he had offer'd in Sacrifice. *Jethro* was no *Israelite*, and therefore the Sacrifices offer'd by him, may safely be affirm'd to have been in all Respects agreeable to the primitive Laws of divine Worship, and of him we are inform'd, that he [c] *took a Burnt-offering, and Sacrifices for God, and Aaron came, and all the Elders of Israel, and eat Bread with him before God.* And that this was the Practice of the *Israelites* long before the giving of the Law, appears sufficiently from this, That *Moses* and *Aaron*, in their Address to *Pharaoh*, use the two Phrases, of [d] *holding a Feast to God*, and *Sacrificing to the Lord*, as expressing the very same Sense.

The Practice of Jacob and Jethro, proves this.

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[a] L. 1. c. 4. Θύσας τῷ Θεῷ συνδεῖπνον ἐποίησε τοῖς ἰδίοις. [b] Gen. xxxi. 54. [c] *Exod.* xviii. 12. [d] *Exod.* v. 1. *Thus saith the Lord, let the People go, that they may* hold a Feast *to me in the Wilderness*, ver. 3. — *Let us go, we pray thee, three days Journey into the Desart, and sacrifice unto the Lord our God.*

The Jewiſh Sacrifices attended with a Feaſt.

Tho' Feaſting upon Sacrifice was more ancient than the Law; yet it pleas'd God to give more particular Rules, and preciſe Directions, concerning the Diſtribution, and eating of the Things offer'd at the Altar, in the Books of *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*, than had been ever given before. The Sin-offering and Treſpaſs-offering, the Firſt-born, and the Meat-offerings were divided between God, and the Prieſts; in the Peace-offerings only the Prieſts had their Share; the Burnt-offerings were wholly conſum'd in the Fire, ſo that neither the Prieſts, nor People had any Portion reſerv'd for them. But then, it is obſerv'd by them, who are beſt vers'd in the Jewiſh Learning, that [e] Burnt-offerings were uſually attended with Peace-offerings, only [f] ſome except ſuch Burnt-offerings, as were offer'd for the whole Congregation. Therefore we are not to wonder, if *Joſephus* ſuppoſes, that *Noah*'s Burnt-offerings were accompanied with Peace-offerings, and that he entertain'd his Family with the Remainder of them. We may therefore ſafely conclude, that the Generality of Sacrifices among the *Jews* were accompanied with a Feaſt: And their very Language ſpeaks this; for the ſame Word, חג ſignifies both Feaſt and Sacrifice.

No Part of the Paſſover *was burnt.*

And what comes nearer to our Purpoſe ſtill, is this, That the *Paſſover*, which was the moſt ſolemn Sacrifice among the *Jews*, and which God gave in Charge to that People, before the Law, or even the Ten Commandments, was to be wholly eaten; and this was a Sacrifice, which as it was a ſpecial Type of the *Euchariſt*, ſo it exactly agreed with it in this Particular, namely, That God took no Portion to Himſelf, nor aſſign'd any preciſe Share to the Prieſt; but it became wholly a Feaſt to the Owners, whether Prieſts, or Lay-men. [g] Dr. *Cudworth*, indeed, from an old Manuſcript of a *Karraite Jew*, has cited ſome Words intimating, that the Inwards of the Paſchal Lamb were burnt on the Altar: This, if it was to be rely'd on as true in Fact, is only a Proof of what our Saviour ſays of the *Jews* of his Age, namely, That *they had made the Commandments of God of none effect, thro' their*

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[g] See *Ainſw.* on *Exod.* xxiii. 15. This indeed ſeems to be the Meaning of that Law, *Lev.* iii. 5. where Orders are given concerning the *Fat of the Peace-Offering*, and it is ſaid, *Aarons Sons ſhall burn it on the Altar*, UPON THE BURNT-SACRIFICE. See *Cudworth*'s true Notion of the Lord's Supper. *Fol. p.* 3. ibid. *p.* 15. 16.

Tradition; as *Bochartus* long since obſerv'd. For certainly, if there be any Law in the five Books of *Moſes* eaſy to be underſtood this is one, That they ſhould [h] *eat the Fleſh* of the Lamb, *roaſted with Fire, his Head, with his Legs, and the Purtenance thereof.*

Jewiſh Feſtivals conſiſted of Sacrifices, and Feaſts.

Further, it is certain, That the Devotion of the Jewiſh Feſtivals, conſiſted in offering Sacrifices, and entertaining the Prieſts and Levites, the Widow, the Fatherleſs, and Stranger, on the Fleſh, and other Materials, which they then offer'd to God: It is true, they did not on theſe Feſtivals confine themſelves to eat of nothing elſe but what was offer'd in Sacrifice; but other Proviſion, as the third Year's Tithe, and the yearly Tithe, was made for this Purpoſe, that Prieſts and *Levites*, *Iſraelites* and Strangers might *rejoyce before the Lord*: But this is evident, That offering Sacrifices, and feeding upon theſe Sacrifices, was the principal Part of their Feſtivals: Therefore on the Day of Expiation, which was a ſolemn Faſt, in which both Prieſts and People were to afflict their Souls, [i] the Bullock for the Prieſts Sin-offering, and the Goat for the Peoples Sin-offering, were to be wholly conſum'd in the Fire, no Part of them was to be reſerv'd: Theſe were bare Sacrifices, without any Feaſt annex'd to them; for the Day on which they were offer'd was a Day of Abſtinence; and it is highly probable, that every Day on which an Occaſional Sacrifice was offer'd for the Sin of the High-Prieſt, or of the Congregation; according to the Directions of the Law, was alſo kept as a Day of Faſting and Humiliation, which was one Reaſon, why thoſe Sacrifices were [k] wholly conſum'd by Fire; but theſe few Exceptions are not ſufficient to annul the general Rule, *viz.* That religious Feaſts were the Attendants on Sacrifice: And this is not only true of the great Feaſts, which were enjoyn'd by the Law, but of ſuch as were upon any ſingular Occaſion appointed by Men of Character, and Authority in the Jewiſh Nation. When *Samuel* came to *Bethlehem*, to anoint *David*, he tells the Elders of the Town, [l] *I am come to ſacrifice to the Lord; ſanctify yourſelves, and come with me to the Sacrifice; and he ſanctified Jeſſe, and his Sons, and called them to the Sacrifice.* This public Invitation to the Elders, and particularly to *Jeſſe* and his Family, imports an Entertainment intended to be made for them upon the Heifer, which he brought for a Sacrifice. And this is further intimated in the Words of *Samuel*, when he inſiſted on having *David* ſent for; We will not *ſit down*, till

[h] *Exod.* xii. 8, 9. [i] *Levit.* xvi. 27. [k] *Levit.* iv. 11, 12, 20, 21.
[l] 1 *Sam.* xvi. 5, 11.

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come hither. We read of ſuch another Sacrifice, with a Feaſt, in which *Samuel*, as a Prophet, ſeems to have officiated: For the young Maidens tell *Saul* and his Servant, [m] *Behold* [Samuel] *is before you, for he came to Day to the City; for there is a Sacrifice of the People to Day in the High-place,—— the People will not eat till he come, becauſe he doth bleſs the Sacrifice, and afterwards, they eat that be bidden.* When *David*, upon his bringing the Ark to *Jeruſalem*, [n] *had offered Burnt-offerings and Peace-offerings before the Lord; he dealt among all the People, a Cake of Bread, and a Flagon of Wine, and a good Piece of Fleſh:* And *Solomon*, when he dedicated the Temple, [o] *offered Burnt-offerings, Meat-offerings, and Peace-offerings, and at that Time Solomon held a Feaſt, and all Iſrael with him, fourteen Days;* as likewiſe, upon his firſt Acceſſion to the Throne, he [p] *offered up Burnt-offerings, and Peace-offerings, and made a Feaſt to all his Servants.*

All the Fleſh they eat in the Deſart firſt ſacrificed.

And leſt any ſhould wonder, that ſuch Feaſts as were not ſolemnized by any divine Authority, ſhould be uſher'd in with Sacrifice, it deſerves our particular Notice, That the *Iſraelites*, during their Pilgrimage in the Wilderneſs, were not allow'd to furniſh their private Tables with the Fleſh of any Animal, but what had firſt been offer'd in Sacrifice to the True God: The Law is very expreſs in this Point, [q] *What Man ſoever he be, that killeth an Ox, or Lamb, or Goat, in the Camp, or killeth it out of the Camp, and bringeth it not to the Door of the Tabernacle of the Congregation to offer an Offering to the Lord, that Man ſhall be cut off from among his People: And the Prieſt ſhall ſprinkle the Blood upon the Altar of the Lord, and burn the Fat for a ſweet Savour unto the Lord,* So that the common Meals of the *Iſraelites*, for thoſe forty Years, conſiſted of Peace offerings; I mean, as often as they indulg'd themſelves in eating Fleſh.

The Gentiles *feaſted on Sacrifices very early.*

It will be very proper to conſider the Practice of the *Gentiles*, as well as of the *Jews*, under this Head: For He who is the God of both, may reaſonably be preſum'd to have had a Regard to the Notions, and ancient Uſages of the former, as well as of the latter, in the whole Frame of the Goſpel Diſpenſation. And the Scripture affords us ſufficient Proof, that the *Heathen*, even in the Age of *Moſes*, did make Feaſts on their Sacrifices. Therefore the Reaſon given, why the *Iſraelites* muſt deſtroy the Altars and Images of the former Inhabitants of the Land of *Canaan*,

[m] 1 *Sam.* ix. 12, 13. [n] 2 *Sam.* vi. 17, 19. [o] 1 *Kings* viii. 64, 65. [p] 1 *Kings* iii. 15. [q] *Levit.* xvii. 3, 4, 6.

is thus expreſs'd, [t] *Leſt thou make a Covenant with the Inhabitants of the Land, and they go a whoring after their Gods, and do ſacrifice unto their Gods, and one call thee, and thou EAT of his Sacrifice.* The *Iſraelites* themſelves give us a Sample of the Method uſed by the Heathen in this Caſe, which is thus repreſented by *Moſes*, [u] *Aaron built an Altar before* the golden Calf, *and made a Proclamation, ſaying, To Morrow is a Feaſt unto the Lord: And they roſe up early in the Morning, and offered Burnt-offerings, and brought Peace-offerings, and the People SAT DOWN TO EAT AND DRINK.* We have another notable Inſtance of the Heathens Practice in this Reſpect, where it is ſaid of the *Moabites*, [x] *They called the People* [of Iſrael] *to the Sacrifice of their Gods, and the People did EAT, and bow down to their Gods.*

This Cuſtom continued among them.

That this Cuſtom continu'd amongſt them in after-Ages, is ſufficiently intimated to us by [y] *Iſaiah* and *Ezekiel*, who ſpeak of the *ſitting upon Beds*, and *eating upon the Mountains*, as the Practice of the looſe *Jews*, in which they imitated the Heathen: For all that are not utterly unacquainted with ancient Writers, can't but know, that the old Eaſtern People, as well as *Romans*, did not ſit at their Tables, as the Cuſtom is now with us, but lean'd, or lay down on *Beds*, or Couches: Nor is it neceſſary, that I ſhould cite Scripture for the Proof of that, which the Heathen Writers themſelves do ſo abundantly teſtify. *Homer*, in the Deſcriptions of Sacrifices, uſually concludes them with a Feaſt: The firſt obſervable Sacrifice mention'd by this ancient Writer offer'd by *Chryſes*, and ſent to him by *Agamemnon*, was [z] eaten after it had been firſt offer'd by burning the Thighs: At the next Sacrifice, ſix of the *Greek* Commanders are invited Gueſts, and *Menelaus* comes unexpected: [y] And he uſes almoſt the ſame Words in the Deſcription of it, that he had done in the former: [z] He at another Place gives a Relation of

[t] *Exod.* xxxiv. 15. [u] *Exod.* xxxii. 15. [x] *Numb.* xxv. 2. [y] *Iſa.* lvii. 7. *Ezek.* xxiii. 40, 41. xviii. 11.

[z] Αὐτὰρ ἐπεὶ χεῖρ' μὴν ἐπάρη καὶ σπλάγχν' ἐπάσαντο,
Μίσυλλόν τ' ἄρα πάντα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
Ὠπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύχοντο τε δαῖτα,
Δαίνυντ' ——— Iliad. A. ver. 464.

[y] Iliad. B. ver. 424.

[z] Ἐννέα δ' ἔδροι ἔσαν, πεντηκόσιοι δ' ἐν ἑκάστῃ Odys. Γ. ver. 9.
Ἕατο, καὶ πρόχυντο ἑκάστοθι ἐννέα τάυρους.
Ἐνθ' ὅτε σπλάγχν' ἐπάσαντο, θεῷ δ' ἐπὶ μηρία κᾶον.
Ἐνθ' ἄρα Νέστωρ ἦσο σὺν υἱάσιν· ἀμφὶ δ' ἑταῖροι, ver. 32.
Δαῖτ' εἰλεμένομεσι κρέα ὤπτων, ἄλλα δ' ἔπειρον.

a moſt generous Sacrifice of eighty one Bullocks, at which there were 4500 Gueſts ſitting, beſides *Telemachus* and his Company, who came unexpected: * *Alcinous* ſacrifices twelve Sheep, eight Swine, two Bullocks, and makes a Feaſt of them. I have in the firſt Part mention'd the Sacrifice of *Eumæus*, who offer'd a Swine upon *Ulyſſes*'s coming to him *Incognito*, and [a] reſerv'd the Chine for his Gueſt, and entertain'd all that were with him on the Fleſh of the Sacrifice. The moſt particular Narrative of a Sacrifice, is of that offer'd by *Neſtor*, [b] which was alſo concluded, as the reſt, with an Entertainment upon the Bullock that had been ſacrific'd. It were no difficult Matter to heap up Authorities from other *Greek* Writers, but I will only mention two from *Herodotus*: This moſt ancient Hiſtorian [c] ſpeaks of two young Men, who having *ſacrificed and feaſted*, lay down to ſleep in the Temple, and there died. He tells us in another Place, That the *Perſians*, who uſed no Fire, or Altars for their Sacrifices, had the Fleſh at their own Diſpoſal; but tho' this was left to their Diſcretion, yet there is good Reaſon to believe, that they applied the Fleſh to that Uſe which was moſt proper, I mean, the treating of themſelves, and their Friends: And indeed, [d] *Strabo* does expreſsly tell us ſo much. It is well known, that the Sacrifices of the *Latins* differ'd very little from thoſe of the *Grecians*, and therefore there is no Occaſion to uſe many Words to prove, that they made Feaſts on the Sacrifices which they offer'd. *Virgil* makes this Practice as ancient as the Times of [e] *Evander*. And indeed, this Way of

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* —Αλκίνοῳ δυοκαίδεκα μῆλ' ἱέρευσεν, Odyſs. Θ. ver. 59.
Ὀκτὼ δ' ἀργυφέοδοντας ὗας, δύο δ' εἰλίποδας βῶς,
Τὼς δέρον ἄμφι θ' ἕπον, τελύκοντο θ' δαῖτ' ἐρατεινήν.

a See Part I. *Unbloody Sacrifice*. p. 7.
Νώτοισιν δ' Ὀδυσῆα δεδεγμένοι γέρασιν. Odyſ. Ξ. ver. 437.
Οἱ δ' ἐπ' ὀνείαθ' ἕτοιμα παρακείμενα χεῖρας ἴαλλον, ver. 453.

b This is expreſs'd almoſt in the ſame Words that are uſed in the firſt Citation above produced. See Odyſs. Γ. ver. 461, 470.

c Ὡς ἔθυσαν, καὶ ἐυχήθησαν καλαχοιμηθέντες κ.τ.λ. Clio. c.

d Μεείσανδρος δὲ τῷ Μάγῳ τὰ χρέα τῷ ὑπηγμένῳ τὴν ἱερωσύνην ἀπιέναι διελθμένοι, τοῖς θεοῖς ἐδέκοντο ἀπονείμαντες μέρος. Lib. 15.

e *Æneid.* 8. ver. 100, 103, 175, 179, &c.
——— tum res inopes Evandrus habebat.
Unà omnes juvenum primi, pauperque ſenatus
Jura dabant, tepiduſque cruor fumabat ad aras.
Tum lecti juvenes certatim, arâque Sacerdos
Viſcera toſta ferunt taurorum, onerantque caniſtris
Dona laboratæ Cereris. Bacchumque miniſtrant;
Veſcitur Æneas, ſimul & Trojana Juventus
Perpetui tergo bovis, & luſtralibus extis.

conſuming Sacrifices by Eating, muſt have prevail'd more amongſt the *Greeks* and *Latins*, than ever it did among the *Jews*: For whole Burnt-Sacrifices were the moſt rare among theſe Heathen People: They did indeed uſe them upon ſome ſpecial Occaſions; and the moſt remarkable is, that related by [f] *Pauſanias*, which was offer'd by the *Bœotians* but once in ſixty Years, in which not only the vaſt Pile of Sacrifices of all Sorts, but the very Altar itſelf, made of Timber, was reduc'd to Aſhes. But with the *Jews*, theſe Burnt-offerings were very frequent, and even common: And when all the Sacrifice was conſum'd by Fire, there was Nothing left to feaſt either the Prieſts, or People, unleſs the Peace-offerings, made at the ſame Time, had ſupply'd that Defect: But ſince the Generality of the Sacrifices of the *Gentiles*, were not wholly burnt, we may from thence, if we had no other Evidence, ſafely conclude, that they were reſerv'd to entertain them, at whoſe Expence they were offer'd, and their Friends. It is indeed probable, [g] that in the moſt ancient Times, the *Heathen* did frequently offer Whole-burnt-ſacrifices; but [h] *Prometheus* is ſaid to have introduc'd the Practice of burning only the Loin and Thighs, as moſt acceptable to the Gods, and not ſo chargeable to the Offerers, as when they burn'd the whole Carcaſe.

And even to the Apoſtles Time.

We have a very full, and clear Evidence that this Cuſtom of Feaſting upon Sacrifices continu'd among the *Heathen* in the Time of the Apoſtles; for they ſaw Occaſion to make [i] a Decree, That Chriſtians ſhould not eat of Things offer'd, or ſacrificed to Idols: For the *Heathen* of that Age uſed the ſame Art to ſeduce the Chriſtians, and bring them to their Temples, as the *Moabites* had formerly done to corrupt the *Iſraelites*; they call'd, or invited them to eat of the Sacrifices which they had offer'd to their falſe Gods: And Chriſt, in the *Revelations*, mentions ſome looſe Men in the Church of *Pergamos* *, *Who held the Doctrine of Balaam, who taught Balak, to caſt a Stumbling-block*, that is, *to eat Things ſacrificed to Idols*. There was great Reaſon to forbid Chriſtians this profane Practice; becauſe, as we lately heard St.

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[f] Pauſan. in Bœotic.

[g] *Numb.* xxiii. 1, 2, 29, 30.

[h] See *Æſchylus*, in *Prometh. Vinct.* *Prometheus* ſays, ver. 485.

Κνίσην τε κῶλα συγκαλυπτὰ, καὶ μακρὸν
Ὀσφῦν πυρώσας δυσέκμαχτον εἰς τέχνην
Ὤδωσα θνητούς———

[i] *Acts* xv. 29. * *Rev.* ii. 14.

Paul

aul expreſs'd his Senſe of this Matter, *We cannot be Partakers f the Lord's Table, and the Table of Devils.* It is highly unfit or Chriſtians, who eat the Sacrifices offer'd upon the Altar f the Church, to defile themſelves with Meats that had been crificed to what the *Gentiles* call'd Gods; but were indeed o better than Devils.

Feaſting, was ſometimes the chief End of Sacrifice.

Sometimes it is very evident, That the feaſt was the chief End and Deſign, which he who ſacrific'd propoſed to himſelf; And in this Caſe, the Perſon at whoſe Expence the Sacrifice s made, is ſaid to offer to the Gueſts: So * *Jo-ſiah* is ſaid *to offer* to the People 33000 Bullocks: And the Princes are ſaid *to offer* to the People, to the Prieſts and *Le-vites* 2600 ſmall Cattle, and 300 Oxen. And five of the chief of the *Levites* are ſaid *to offer* to the other *Levites* 5000 ſmall Cattle and 500 Oxen: So † *Alcinous ſacrifices* ſeveral Beaſts to a large Aſſembly of Gueſts, to whom he had made an Invitation, as he did alſo at another Time to entertain *Ulyſſes*: †† *Eumæus* uſes an Expreſſion of the ſame Sort upon *Ulyſſes*'s Arrival: And for the ſame Reaſon the *Euchariſt*, is by ſome of the Ancients ſaid to be offer'd to the People.

The Gentiles *in this, not to be blamed.*

Upon the whole, it is evident, That a Sacrifice, and a religious Feaſt, are very near a-kin to each other; or rather, they are but two Parts of the ſame Worſhip, which both among *Jews* and *Gentiles*, uſed to go Hand in Hand together. And that therefore it is ſo far from being inconſiſtent with the Sacrament, as it is a Feaſt, to be alſo a Sacrifice, that it may rather ſeem reaſonable to argue, That if it be a religious Feaſt, it is moſt probable, it is a Sacrifice; ſince it is very evident, that all Mankind, when our Saviour came into the World, joyn'd Sacrificing and Feaſting together. We are not to think it a Fault in the *Gentiles*, that they did this, ſince it is evident, that the *Jews* did ſo too. The Fault of the *Gentiles* was not this, that they feaſted upon their Sacrifices; for God's People ever did the ſame: Their Fault was, that they both ſacrificed, and feaſted in Honour to falſe Gods. The other Sacrament of Bap-

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* 2 *Chron.* xxxv. 7, 8, 9. הרים certainly ſignifies to *Offer*, as it is rendred by our Tranſlators in the Margin.

† Τοῖσιν δ' Αλκίνοος δυοκαίδεκα μῆλ' ἱέρευσεν. Odys. Θ. v. 59.

†† Ἀξεθ' ὑῶν τὸν ἄριστον, ἵνα ξείνῳ ἱερεύσω, Odyſ. Ξ. ver. 414.

And again upon *Ulyſſes*'s coming, *Alcinous* ſays,

Ξεῖνον ἐνὶ μεγάροισι ξεινίσομεν, ὅς τε θεοῖσι
Ῥίγιστος ἱερὰ καλὰ ——— Odyſ. H. ver. 190.

tiſm,

riſm, was inſtituted by Chriſt with a Regard to the ſettled Notions and Practice of the *Heathen*, as well as *Jews*; for they both uſed Waſhing with Water, as a Rite of religious Purgation: And it is full out as rational to believe, that God had ſome Conſideration of them in making the chief Ordinance of our Religion a Sacrifice, as well as a Feaſt; ſince they, as well as the *Jews*, had accuſtom'd themſelves to perform both at once. I don't ſay, that there never was any religious Feaſt made upon Meats and Drinks, which had not been firſt offer'd to God in Sacrifice; but I may ſafely affirm, That the moſt ſolemn, religious Feaſts, were always of this Sort; ſuch were the *Paſſover*, and the two other annual Feaſts of *Weeks* and *Tabernacles*, among the *Jews*: And therefore, if the *Euchariſt* be not a Feaſt of a very inferior Rank, and in its Nature entirely different from the moſt ſolemn religious Feaſts of former Ages, it muſt be confeſs'd to be a Sacrifice too.

Not the whole Sacrifice, but a Part of it eaten generally of old.

It is true, that among the *Jews*, the whole Sacrifice was not uſually allow'd to be eaten, but ſome Part was burnt on the Altar, as God's Share: Yet this was not neceſſary to make it a Sacrifice, as appears from this, that the Paſſover was wholly to be eaten, and [k] yet it was God's peculiar Sacrifice. The Blood of it indeed was not to be eaten or drunk, not becauſe it was the Blood of a ſacrific'd Creature, but becauſe it was *Blood*, and therefore abſolutely forbidden to the *Iſraelites*. And if we enquire into the Practice of the *Gentiles*, we ſhall find, that they had divers Sacrifices, which were entirely converted into Food for the Entertainment of the Prieſts, and them who brought it to the Altar. This was the common Practice of the *Perſians*, as appears from what was juſt now cited from *Strabo*. It is well known, that [l] the Great *Pythagoras* offer'd no Sacrifices, but what were unbloody; and it is further to be obſerv'd that he choſe to pay his Devotions at the Altar of *Delos*, which

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[k] *Exod.* xxiii. 18. xxxiv. 25.

[l] Θεωρεῖσαι δ' ὅτι ἐν τῷ νῦν Δήλῳ ἔτι νῦν σωζομένῳ βωμῷ, πρὸς ὃν ὑδενὸς προσαγομένης παρ' αὐτοῖς, ὐδὲ θυομένης ἐπ' αὐτῷ ζῴου, εὐσεβῶν κέκλησαι βωμός. Porphyr. de Abſtinent. *Lib.* 2. p. 171.

— ἀμέλει βωμὸν προσκυνῆσαι μόνον ἐν Δήλῳ—διὰ τὸ πυρὸς, καὶ κειθὰς καὶ τὰ πόπανα μόνα τίθεσθαι ἐπ' αὐτοῦ, ἄνευ πυρός. Diogen. Laert. in Vit. Pythag. *p.* 498, 499.

It is commonly ſaid that *Pythagoras* upon ſome Diſcovery made in Geometry, ſacrificed a Bullock: *Cicero* L. 3. *de Nat. Deorum*, declares he can't believe this, becauſe it is well known that *Pythagoras* did not offer Living Creatures. *Porphyry* therefore does with great Probability ſay, it was the Effigies of a Bullock made of Paſte.

was

was call'd the *Altar of the Godly*, and this was an Altar *without Fire*, and on which therefore nothing could be burnt; but the Cuſtom was to place Corn and Cakes upon it: This was his Method of offering Sacrifice, and that therefore what he offer'd was deſign'd for the Entertainment of thoſe who attended the Altar, ſeems moſt probable. Of all the uncouth Notions contriv'd in Oppoſition to the Sacrifice of the *Euchariſt*, none have betray'd greater Ignorance in the Contrivers of them, than that of a certain Writer, who will allow no Part of the Beaſt to have been properly Sacrific'd, but that which was burnt on the Altar: 'Tis evident, this Man does not know the very Terms of the Subject on which he writes: The Part burnt on the Altar, is by *Moſes* call'd *Iſheh*, that is the *burnt Portion*, κάρπωμα, in *Greek*, *ignitum* in *Latin*; the *Offering made by Fire in* Engliſh: But the whole Beaſt brought to the Altar, always paſſes by the Name of *Korban*, Gift, Oblation, or elſe of *Zebach*, that is *the ſlain Sacrifice*. And if the whole Beaſt had not been ſacrific'd, it would have been impoſſible for Men to have been Guilty of eating Fleſh ſacrific'd to Idols, as many were in the Apoſtle's Times.

Further it will appear, upon an impartial Examination, that a Sacrifice wholly eaten and drunk by the Worſhippers, is moſt agreeable to the Nature of the True God to whom it is offer'd: For,

Euchariſt *eaten, as being wholly for our own Benefit.*

1. This is a clear Demonſtration, that the Sacrifice is not intended as a Boon, or Benefit to God, but for the Advantage of them who offer it. It was the common Opinion of the *Heathen*, that their God's entertain'd themſelves, and were refreſh'd with the Scents which proceeded from the Steams of the Fleſh, and other Things burnt upon their Altars, and what was ſo burnt, was eſteem'd their Share, and Portion of the Sacrifice: God, for Reaſons which I ſhall not pretend to unfold, requir'd a Share to be given to Him out of the Generality of the Sacrifices offer'd by the *Patriarchs* and *Iſraelites*; and in ſome Caſes, he commanded the whole Sacrifice to be conſum'd by Fire, which was always eſteem'd a giving, or preſenting it entirely to him: And for this Cauſe, what was burnt was call'd the Bread, or Food of God. This gave Occaſion to groſs Thoughts in ſome poor unthinking Men, and to cavil in thoſe that were looſe and irreligious: The firſt conceited, that God had a Sort of hungry Appetite after the Smoak of Meat broil'd upon his Altar; the others

* 1 Cor. x. 25, —— 28.

from

from thence took a Handle for ſcoffing at all Religion, and divine Worſhip, of which Sacrifice was always thought the Principal, becauſe it ſeem'd to ſuppoſe, that God ſtood in need of Supplies from his own Creatures; but now in the Chriſtian Sacrifice, there is no Room left for any ſuch Miſapprehenſions; but it is effectually declar'd, that God is never the better for what we offer to Him, and that tho' He accepts our Services, yet He does not want them, and for this Reaſon, what we offer is wholly reſtor'd to us again for the Food of our Souls and Bodies.

As being too worthy to be burnt.

2. Our Sacrifice is too Excellent, to be treated as the Sacrifices of the *Jews* and *Heathens* were, that is to be burnt in the Fire: For the Bread is made the myſtical Body of Chriſt, the Wine his myſtical Blood: And to conſume theſe in the Fire, or to treat them as *Jews*, or *Heathen* did the Cattle, or other Things they offer'd, would ſavour of Impiety and Profaneneſs. We are indeed inform'd, that [m] ſome did of Old caſt the Sacramental Body and Blood in the Fire, when it was grown ſo ſtale as to be offenſive; but this was only to preſerve it from greater and more unbecoming Indignities, and was practis'd but by few, and not willingly, or of Choice, but when they could find no better Way to diſpoſe of it.

It is a ſober Feaſt.

3. The Feaſt made upon the *Euchariſt*, is only a ſober and modeſt Refreſhment: For it has been and is the Practice of Chriſtians to taſte of the Holy Symbols, rather than to fill their Stomachs with them; Whereas on the other Side, the *Heathen* and *Jews* uſed to eat and drink very plentifully of their Sacrifices, and even to Intemperance and Drunkenneſs: Among the *Heathen* [n] to have *aſſiſted at a Sacrifice*, was but another Phraſe for *being Drunk*. [o] The *Jews* took four large Draughts at their *Paſſover*, and were to be right down Drunk at the Feaſt of *Purim*; and this probably gave Occaſion to the Intemperance of the Chriſtians at *Corinth* in their Love-Feaſts, which they ſeem to have kept in the Church, before they receiv'd the *Euchariſt*; for theſe People had been bred in the *Jewiſh* or *Heathen* Religion, and tho' they were now Converts to Chriſtianity, yet it ſeems they had not ſufficiently learn'd the Difference between the Way of Feaſting among the Chriſtians, and among *Heathen* and *Jews*.

And ſtrengthens the Soul.

The *Euchariſt* is a Spiritual Feaſt, and refreſhes and ſtrengthens the Soul much more than the Body. The Sacraments are Chanels

[m] See *Unbloody Sacrifice*, Part I. p. 437, 438. *&c.* [n] — funeſtaſque ſacris & potus et exlex. *Horat. Art. Poet.* [o] See Dr. *Whitby* on 1 *Cor.* xi. 21.

of Grace; the Body and Blood of Chriſt in the *Euchariſt*, are what they are by Virtue of the Holy Ghoſt, and there all pious Communicants [p] *are made to drink into the one Spirit.*

5. The *Euchariſt* is a Sacrifice, which was never intended by our Saviour to be offer'd but in order to the following Feaſt, and this Feaſt was deſign'd for the People, as well as Prieſt, for the Poor as well as the Rich: This cannot be ſaid of the Generality of the Jewiſh Sacrifices. The common Offerings for Sin were attended with a Feaſt, but none but the Prieſts had any Share of them; the Burnt-offerings were wholly conſum'd with Fire, the Peace-offerings were divided between the Prieſts, and thoſe who brought them to the Altar; but no Obligation laid on them to let the Poor ſhare with them, except only in thoſe which were offer'd at their Feaſts of [q] Weeks and Tabernacles: It does not appear, that the rich were oblig'd to call their poor Neighbours to partake with them even in the Paſſover it ſelf; and when great Men entertain'd the Poor upon the Remains of their Sacrifices, this was an Effect of their Liberality, to which no Law compell'd them. * *Philo* indeed gives this as a Reaſon, why the Fleſh of Peace-offerings was all to be eaten within two Days after it had been kill'd, namely that God intended them not to be pantry'd, but to be eaten by thoſe who wanted; and when [r] *David paid his Vows*, he declar'd *the Poor ſhould eat, and be ſatisfy'd*: This proves, that good and generous Men put the beſt Conſtruction upon a mere ceremonial Law; but the *Euchariſt* was a Sacrifice in which, from the Beginning, Prieſt and People, rich and poor, did ever feaſt together: Theſe are the Excellencies of the *Euchariſt*, conſider'd as a Feaſt upon a Sacrifice.

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[p] 1 *Cor.* xii. 13. [q] *Deut.* xvi. 11, 14.

* de Victimis. Δυσὶ γὰρ μόναις ἡμέραις ἐπιλέπει τὴν χρῆσιν τῆς τῶ σωτηρίω θυσίας ποιεῖσθαι, μηδὲν εἰς τὴν τρίτην ὑπολείποντας —— ἵνα τὰς θυσίας ἀταμιεύτους ἔχῃ προσήκει, καὶ πᾶσιν εἰς μέσον προκεῖσθαι τοῖς δεομένοις: the laſt Word ſeems to ſignify *the Indigent*, by what he ſays of them who lay up the Fleſh of Peace-Offerings, *viz.* that they do σωφροσύνην φιλανθρωπίας προκρίνειν, prefer Frugality before Charity. [r] *Pſal.* xxii. 25, 26.

CHAP.

Chap. I. Sect. II.

The Eucharist agrees in the main with the most solemn Sacrifices of the Ancients, in the Ends for which it is offer'd.

The Ends or Designs of Men in offering Sacrifice, have always been the same in all Ages and Nations; these are of two sorts, *viz.*

First, Particular, *Secondly*, General.

I. There are particular Ends and Designs, which Men have always propos'd to themselves in offering every Sacrifice; these Ends are various, but may be reduc'd to these following Heads:

1. *One particular End of Sacrifice, is to render Prayers or Petitions for some special Mercy, more effectual.*
2. *Another End, is to express a grateful Sense of some Mercies or Favours receiv'd.*
3. *A Third End, is the Expiating the Guilt of Sin, or Obtaining Pardon.*

2. The general End of Sacrifice is,

1. *To acknowledge the Power and Dominion of that God to whom it is offer'd.*
2. *To render him gracious and favourable to the Worshippers.*
3. *To preserve Covenant and Communion with him.*

I will first consider the particular Ends, which Men of Old might and ought to propose to themselves in offering Sacrifice, and shew that Christians in the Sacrifice of the Eucharist, *may and ought to propose to themselves, the same Ends that the Ancients did in offering their Sacrifices.*

First particular End of Sacrifice, to render Prayer acceptable.

I. THE first of these Ends, is to render any particular Prayers and Petitions more effectual for procuring Good, or averting Evil. We may know for what End *Noah* offer'd Burnt-offerings, by considering the Answer that God made to his Devotion,

n, which was this, [a] *I will not again curſe the Ground r Man's ſake, nor will I again ſmite every living Thing; hile the Earth remaineth, Seed-time and Harveſt, and old and Heat, and Summer and Winter, and Day and Night, hall not ceaſe:* This was what he intended to ask God by his acrifice, and it was accordingly granted. *David* prayed to od, when he ſaw the Angel ſmiting the People of *Jeruſalem*, e confeſs'd his Sin, and ſaid, [b] *Lo I have ſinn'd, and I have me wickedly—Let thine Hand, I pray thee, be againſt me, and y Father's Houſe, and not againſt thy People*; but this was ot ſufficient, till he had offer'd Burnt-offerings, and Peace-fferings, and upon his doing this, *the Lord was intreated for he Land, and the Plague was ſtay'd from* Iſrael. And the Pray-rs of [c] *Job* were not ſufficient without a Sacrifice offer'd by *Eliphaz* and his Friends: *Saul* to make an Excuſe for his ha-ing offer'd Sacrifice, tells *Samuel*, that he apprehended the *Philiſtines* would come down upon him to *Gilgal*, and *(ſays he) I have not made Supplication to the Lord; I forced my ſelf herefore, and offer'd a Burnt-offering*: He ſpeaks according to the eceiv'd Notion of thoſe Times, namely, that to make Suppli-cations and offer Sacrifice was the ſame Thing; he would ne-ver have been guilty of that Preſumption that he was, in in-vading the Prieſt's Office, if he had thought that Prayer without Sacrifice, was as proper and effectual as with it. [d] The King and People of *Juda* under Captivity raiſe Contri-butions for Sacrifices, to be offer'd at *Jeruſalem* for the King of *Babylon*, and for themſelves: And in the Letter which they ſent to *Jeruſalem* upon this Occaſion, they deſire " Burnt-offer-" ings, Sin-offerings, Incenſe, and Meat-offerings to be offer'd " on the Altar, and that Prayers may be made for the Life " of *Nebuchadonoſor*, and for themſelves." And all the Peace-offerings of the *Jews* (except the Thank offerings, and Vows, and feſtival Sacrifices) together with the Burnt-offerings, were deſign'd to procure ſome ſpecial Favour of God, or to give greater Force to the Wiſhes and Prayers of particular Men, upon extraordinary Occaſions. By this it appears, that it was a prevailing Notion among God's People of old, that to render Prayers ſucceſsful, it was proper to enforce them with Sacrifice, and it is not probable, that a captive King and People would have been at ſo much Coſt for the purchaſing of Sacrifice, if they could have believ'd that it had been as acceptable to God to make their Addreſſes to Him by Words and Thoughts only.

[a] *Gen.* viii. 20,—22. [b] 2 *Sam.* xxiv. 17,—25. 1 *Chron.* xxi. 17. [c] *Job* xlii. 7,—9. [d] 1 *Sam.* xiii. 12. [e] *Baruch* I. 6.——13.

It

The Gentiles had this Notion of Sacrifice.

It is certain, that the Heathen had the same Conceptions in this Particular. *Darius* had such an Opinion of Sacrifice, that commands a Portion of the Tribute of *Syria* and *Phœnice* to be appropriated for buying Bullocks, Rams, Lambs, Corn, Salt, Wine and Oil, according to the Direction of the Priests, that [f] *Offerings might be made to the most High God, for the King and his Children, that they might pray for their Lives:* and [h] *Darius* renew'd Edict, almost in the same Words. *Pliny*, who was excellently well acquainted with the Notions and Practices of the ancient *Romans*, says, [i] *They made their Supplications with a salted Cake*; this *salted Cake* was the known Sacrifice of *Numa*, second King of *Rome*, and his People. [k] *Virgil* speaks *prevailing in Prayer, by means of a Bullock slain for Sacrifice*; of [l] *carrying a Cause with* Juno *by Oblations which were full Intreaty or Persuasion:* [m] *Sophocles* supposes Sacrifices necessary to the offering Prayers for Deliverance with Success; and represents Things as in the last Extremity, when Prayers offer'd with Sacrifice are rejected.

Second particular End, to express Thanks.

2. Another particular End of Sacrifice, is to express a grateful Sense of Mercies, or Favours receiv'd; and this is a Head on which there is no Occasion for me to enlarge, because all will, I suppose, readily grant it; and indeed Thanks and Praise are but one Branch of Prayer, and that which renders Men's Petitions more acceptable, must of consequence make our Thanks so too. And I need no other Argument to prove that Sacrifice makes our Praises more acceptable, but only this, That God did always require his People by this Means to declare the inward Gratitude of their Hearts: Not only the Passover was intended to be a constant Memorial of his Mercy to the *Israelites* in delivering them from the *Ægyptian* Bondage, but [o] all the stated Festivals of the Year had their peculiar Sacrifices appointed and assigned to them. And

[f] 1 *Esdr.* vi. 29,—31. [g] *Ezra* vi. 9, 10.

[h] Nec minus propitii Dii erant molâ salsâ Supplicantibus *Nat. Hist.* Lib. 12. c. 18.

[i] Hic Helenus cæsis primùm de more Juvencis
Exorat pacem Divûm ——— *Æn.* 3.

[k] Junoni cane vota libens, Dominamque potentem
Supplicibus supera donis——— *ibid.*

[l] Θύματα πάγκαρπα —— ὅπως λυτηρίας
Εὐχὰς ἀνάσχω —— Sophoc. Electr. ver. 635.

[m] ἃ δ' ἔχονται (θεοὶ) θυσάβας λιτάς.
Antigon. ver. 1135.

[n] Read *Levit.* xxiii. *Numb.* xxviii. xxix.

hat this was the ſettled Judgment of all the People of old, evident from this, that both *Jews* and *Gentiles* univerſally greed in ſending up their Praiſes to Heaven upon all extraordinary Occaſions, with plentiful Fumes of Sacrifice and ncenſe.

Sacrifices of Thankſgiving were ſubſtantial Things.

But becauſe Men have been uſed of late, hen they hear of *Sacrifices of Praiſe and Thankſgiving*, to underſtand nothing by thoſe Phraſes ut ſinging Pſalms and Hymns, or offering up God grateful Words and Thoughts, I erefore think it neceſſary to obſerve to my eader, that by theſe Expreſſions we are generally, if not ways, to conceive material Sacrifice to be meant by the oly Writers; and that this is true, you will perceive by e following Texts, [o] *The Fleſh of the Sacrifice of Peaceering for Thankſgiving, ſhall be eaten the ſame Day as it is fer'd*; and [p] *when ye will offer a Sacrifice of Thankſgiving, offer at your own Will, on the ſame Day it ſhall be eaten.* [q] *Hekiah* charged the People *to bring Sacrifices and Thank-offerings to the Houſe of the Lord, and the Congregation brought Sacrifices nd Thank-offerings, and as many as were of a free Heart Burnt-fferings*: And in the Account of *Manaſſe*'s Converſion it ſaid, [r] *He repaired the Altar of the Lord, and ſacrific'd thereon Peace-offerings, and Thank-offerings*: And I have [s] elſewhere hew'd, that we are to underſtand this Phraſe in the ſame enſe in other Places of Scripture, and that a Sacrifice of raiſe ſignifies that Bullock, or other ſubſtantial Thing, which offer'd to God as an Acknowledgment for his Mercies.

Third particular End, to expiate Guilt, whether the Sacrifice were bloody, or unbloody.

3. The third particular End of offering Sacrifice, has always been to expiate Guilt, and obtain Pardon of Sin, and Freedom from Puniſhment: To this purpoſe the Jews had their Sin-fferings, and Treſpaſs offerings, and the *Gentiles* their *Hilaſtick*, or *Piacular* Victims: n this caſe the Beaſt was thought to be kill'd inſtead of the Man, who by Sin had forfeited is Life: And Doctor *Outram* has ſo learnedly prov'd this from he concurrent Opinions of Chriſtians, Jews and Heathens, hat there is no Occaſion for me to labour in this Point; and it was this that put the *Heathen* upon offering Men in Sacrifice for he Expiation of their Guilt; for in this Caſe they thought no erfect Satisfaction could be made, but by cauſing ſome other

[o] *Levit.* vii. 15. [p] *Lev.* xxii. 29. [q] 2 *Chr.* xxix. 31. [r] 2 *Chr.* xxxiii. 16. [s] See Part I. p. 280, *&c.*

Perſon to die inſtead of the Offender: This [t] *Cæſar* aſſures us was the Principle upon which the ancient *Gauls* ſacrific Men; and it is not improbable, that the idolatrous Jew offer'd their own Children to *Moloch* upon the ſame Pre tence; for it ſeems theſe unnatural Sacrifices were general perform'd for Expiation, as the Prophet *Micah* intimates in theſe Words, [v] *Shall I give my Firſt-born for my Tranſgreſſion, the Fruit of my Body, for the Sin of my Soul?* Yet it does not ap pear to me, that God did demand living Creatures to b offer'd to Him by the Jews for their Sins upon this Conſide ration; * tho' the latter Jews had ſuch a Notion prevailin amongſt them.

Some of late are willing to ſuppoſe, that nothing but Bloo can expiate Guilt: Now it is certain, that the ancient Jew had no ſuch Notion; [x] *David* ſuppoſes, that tho' God were diſpleaſed with him, as to ſtir up *Saul* againſt him, yet H might be pacify'd by a Mincha or Meat offering; and Go Himſelf to expreſs the Heinouſneſs of the Sin of [y] *Eli* an his Sons, ſays, it *ſhall not be purged with ſlain-Beaſt or Mea offering for ever*: By which is plainly imply'd, that the latte was as effectual to the Purpoſe of taking away Guilt as th former, and [z] the Offering of fine Flour was as real a Mean of making an Atonement for Sin, as all the Cattel upon a thouſand Hills. [a] The ancient Heathen believ'd, That

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[t] Qui ſunt affecti gravioribus morbis, quique in prœliis, pe riculiſque verſantur, aut pro Victimis homines immolant, au ſe immolaturos vovent; adminiſtriſque ad eam rem Druidibu utuntur: quòd pro vitâ hominis niſi vita hominis reddatur non poſſe aliter Deorum Immortalium numen placari arbitra tur. *De Bell. Gal.* L. VI. *ante med.* [v] *Mich.* vi. 7. * Vid. *Outram* p. 231. [x] 1 *Sam.* xxvi. 19. [y] 1 *Sam.* iii. 14. it is obſervable that the LXX here turn מנחה *Mincha* by θυσία *Sacrifice*, and זבח *Zebach* by θυμίαμα, which does not ſo uſually and expreſs ſignify *Sacrifice*, as the former does. [z] *Lev.* v. 13.

[a] Θύματα παγκαρπα — ὅπως λυσηίους
Εὐχὰς ἀνάσχω —— Sophoc. Elec. ver. 635.

Servius proves this, *Æneid.* V. *p.* 406. from theſe Words of *Horace*

Mollibit averſos Penates
Farre pio, & ſaliente mica.

And from that of *Tibullus*, Farre pio placant, & ſaliente mica.

And on Eclog. VIII. he gives this Reaſon, why the Ancients ſaid, *Far pium*; *quid enim eſt pium niſi caſtum? quoniam piare & propitiare.*

I will add the trite Verſes of *Ovid* to this Purpoſe,

Ante Deos homini, quod conciliare valeret,
Far erat, & puri lucida mica ſalis.

Cak

Cake, or a little Meal was as proper and effectual to expiate Sin, as the largeſt Bullock; and therefore St. *Paul* does not ſay abſolutely, *All Things are purified with Blood, and without ſhedding of Blood is no Remiſſion*; but he qualifies theſe Expreſſions, by adding *almoſt*.

These three I call the *particular* Ends of Sacrifice, becauſe the Ancients chiefly propos'd to themſelves ſome one of theſe Ends in every Sacrifice they offer'd: The Occaſion of ſacrificing, was either to obtain ſome Bleſſing, or to expreſs their Thanks and Praiſe for ſome Bleſſing already receiv'd, or elſe to procure Forgiveneſs of Sin, and to pacify the Wrath of God, and be diſcharg'd from that Puniſhment which was due for their Sins; but,

2. There were other *general* Ends of Sacrifice, to which the Ancients had an Eye in all the Sacrifices which they offer'd, over and above the particular Ends which I have already mention'd. Theſe general Ends were,

1. The Acknowledgement of God's Dominion, and other Attributes: And this is imply'd in all Sacrifices offer'd to Him: For it would be to no Purpoſe to worſhip and honour Him with our Subſtance, if we did not believe Him to be that Almighty Being, who made and governs the World, and will hereafter judge it; and Sacrifice is that Worſhip, which God hath always required of His People: Even before the giving of the Law, [b] *ſerving God*, and *ſacrificing to God*, were Phraſes of the ſame Import. God ſufficiently declares by the Prophet *Iſaiah*, that He accepted Sacrifice as an Honour done to Him, when he reproves the *Iſraelites* for not honouring Him with their Sacrifices: It is a Homage, Service, or Quit-rent paid to Him, as the great Landlord of the Univerſe; and therefore St. *Auſtin* (I. p. 35. *f.*) juſtly affirms, that *to ſacrifice, is Part of that Service which we owe to God alone.*

First general End, the Owning God's Dominion.

The Heathen as well as Jews were ſenſible of this, and therefore the ancient Idolaters call'd their God's *Moloch*, *Baal*, or by ſome other Name importing Supreme Power, or Government; It is not indeed to be ſuppos'd, that they imagin'd all thoſe God's, to whom they gave theſe Titles, to be abſolutely Supreme, and above all others; but only to have a prevailing Power or Juriſdiction in particular Countries, or in thoſe ſpecial Things or Matters in which the Worſhippers crav'd their Aſſiſtance. It is true, the Gentiles did

The Gentiles had this Notion.

[b] Compare *Exod.* iv. 23. with *Exod.* v. 3. [c] *Iſa.* xliii. 23.

commonly believe one God to be the Father of the reſt; Nay, they as well as the Jews believ'd, or at leaſt did in Words; acknowledge a Sovereign, Almighty God, but with this Difference, that tho' they generally acknowledg'd one Supreme God, yet they ſuppos'd He had many Peers that ſhar'd with Him in this Sovereignty: And this was indeed the grand fundamental Error of the Heathen World: Tho' *Jupiter* was the God of Heaven, and preſided in all Affairs, yet *Neptune* govern'd the Sea, *Ceres* the Dry-land; and beſides this, every Country had its peculiar Guardian God, according to their Notions; and they offer'd Sacrifice to all theſe Gods with Rites, which tho' they were not exactly the ſame, yet imply'd no Diſtinction of Honours, but an equal Worſhip was done to all: And indeed their very offering Sacrifice to them, was the greateſt Honour they could poſſibly pay them, if they had eſteem'd them all to be abſolute Sovereigns.

Second general End, to procure the Divine Favour.

2. Another general End, which the Ancients intended in all their Sacrifices, was to render the God to whom they were offer'd favourable, and graciouſly affected toward the Worſhippers. It is evident by the Levitical Law, that not only Sin-offerings, and Treſpaſs-offerings, but Burnt-offerings, and Peace-offerings had an atoning or reconciling Virtue: It is true that no Sacrifice but a Sin or Treſpaſs-offering, could take away Guilt; but yet Burnt-offerings, and Peace-offerings did render God more propitious, or merciful to them who brought them to the Altar.

Whether the Beaſt died inſtead of the Owner.

It is ſaid by God Himſelf, that [d] *the Blood maketh an Atonement for the Soul*: Some would from hence prove, that the Bullock or Goat which was offer'd for a Sin-offering, died by the Will and Intention of God, inſtead of the Offender: Now tho' this may be true, yet I think them miſtaken, who urge this Text in Favour of it; they might as well from hence conclude, that a Peace-offering or a Thank-offering died in the Stead of the Offerer: For the Blood of theſe latter [e] was *an Atonement for the Soul*, as well as of the former: For it is certain that whatever Blood was ſprinkled on the Altar, made an Atonement, and therefor

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[d] *Lev.* xvii. 11. [e] *One Lamb out of the Flock*—for *a Burnt Offering, and for Peace-Offerings to make Reconciliation for them*: The Word here turn'd *make Reconciliation*, is the ſame with that, *Lev.* xvii. 11. and there rendred *make an Atonement*. See alſo *Lev.* I.

we cannot ſo reſtrain this Phraſe as if it ſignify'd only Expiation of Guilt: For if other Sacrifices could have procured Forgiveneſs of Sin, there would have been no Occaſion for an Offering for Sin or Treſpaſs.

The Heathen thought all Sacrifice Propitiatory.

And it is very evident, that the Heathen had the ſame Opinion; and therefore not only the Sacrifice offer'd by [f] *Chryſes* for the expiating *Agamemnon*'s Sin, but that offer'd by [g] *Neſtor* to expreſs his Gratitude for *Minerva*'s Appearing to him, are both repreſented by *Homer* as Propitiatory Sacrifices.

3. The third and laſt general End of Sacrificing, was preſerving Covenant and Communion with the God to whom the Sacrifice was offer'd. I put Covenanting and having Communion under one Head, as being in Effect one and the ſame Thing: For all that offer'd Sacrifice by Fire, when they burn'd a Part, or the Whole of what they offer'd, did it upon an Opinion that what was thus conſumed, was in an eſpecial Manner given to that God and accepted by Him. *Moſes* calls it *Bread* or *Food of God*; becauſe the [h] Fire which was on the Altar, did at firſt come down from Heaven, in Token that God did graciouſly receive the Sacrifices there offer'd; and therefore no other Fire was there to be uſed, but this which was there firſt kindled by a divine Power, and *Nadab* and *Abihu* for offering ſtrange Fire, were ſtruck dead upon the Spot. It was well known, that the * Heathen endeavour'd to ape the Jewiſh Rites in this as well as other Particulars: And even they who did not pretend to have this heavenly Fire, yet

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[f] — Φόιβῳ θ' ἱερὴν ἑκατόμβην
Ῥέξαι ὄφρ' Δαναῶν, ὄφρ' ἱλασσόμθ' ἄνακτα.
Il. A. ver. 443.

[g] Ὄφρ' ἤτοι πρώτιστα θεῶν ἱλάσσομ' Ἀθήνην,
Ἣ μοι ἐναργὴς ἦλθε θεὸς εἰς λαὸν ἀέλσαν.
Odyſ. Γ. ver. 419.

[h] *Levit.* ix. 24. 2 *Chr.* vii. 1.

* Τεῦξαν ΑΠΤΡΟΙΣ ΙΕΡΟΙΣ Αλσος ἐν ἀκροπόλει.
Pindar Olymp. Od. 7.

Nec longe inde Collis Vulcanius, in quo qui Divinæ rei operantur, lignea vi ſuper aras ſtruunt: nec ignis apponitur in hanc ingeriem. Cum proficia intulerunt, ſi adeſt Deus, ſi ſacrum probatur, Sarmenta, licet viridia, ſponte concipiunt, & nullo flagrante halitu, ab ipſo numine ſit accendium. *Solinus*, cap. II. *Plutarch* in the Life of *Numa* obſerves, that both *Greeks* and *Romans* had the perpetual Fire,

always ſuppos'd that their God's [i] feaſted with them, and pleas'd themſelves with the Reeks and Steams which proceeded from their Altars; nay, that they did, in ſome ſenſe, [k] *Eat the Fat of their Sacrifices, and drink the Wine of their Drink-offerings*, as *Moſes* expreſſes their Notion in this Point: And latterwards it is well known, Practice prevail'd of placing the Images of the Gods to whom they ſacrific'd, on rich Beds at the moſt honourable Part of the Tables, which were furniſh'd with Meats and Drinks offer'd to them; ſo that the God's were made, as 'twere, viſible Gueſts at their religious Feaſts.

Now Eating and Drinking together at the ſame Table, has always been deem'd a Token of Friendſhip, mutual Communion, and ſtriking or preſerving Covenant with each other. Upon this Ground, Sacrifice has ever been thought to imply the cloſeſt Communion with God that Men are capable of in this Life. God ſays of his People, that they [l] *made a Covenant with Him by Sacrifice*; for tho' He *cannot eat Bull's Fleſh, or drink the Blood of Goats*, as the Heathen believ'd their Idols did, yet He always approv'd and kindly receiv'd Sacrifices offer'd to Him, with a pious and well-affected Mind; He was as well pleas'd with theſe Sacrifices, as if he had really [m] *ſmelt a ſweet Savour*, or an agreeable Perfume from the Fire on the Altar: And in Return for theſe Sacrifices, He always beſtow'd on devout Worſhippers His promis'd Bleſſings: And thus there was a mutual Commerce between God and thoſe who ſacrific'd to Him in ſuch a Manner as He had appointed; there was a continual Exchange of Homages and Services receiv'd, and of Graces and Favours return'd, between God and thoſe who attended His Altar, as Prieſts or Suppliants. There was one particular Circumſtance requir'd of all that offer'd Sacrifice, and that is, that it ſhould be *ſeaſon'd with Salt*: This was not only the Practice of the Jews, but of the [n] Heathen too: [o] *Homer* conſtantly mentions the ſeaſoning

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[i] Εὔχεο νυῦν ὦ ξεῖνε Ποσειδάωνι ἄνακτι,
Τῷ γὰρ κῆ δαίτης ὑνήσατε δεύεο μολόντες. Odyſ. Γ. ver. 43.
Αἰὲν γὰρ τοιάδε γε θεὸς φαίνοιτο ἐναργὴς
Ημῖν ἐυθ' ἕδωμεν ἀγακλειτὰς ἑκατόμβας,
Δαίνυνται τε παρ' ἄμμι καθημένοι ἐνδὰ περ ἡμεῖς,
Odyſ. H. ver. 10

[k] *Deut.* xxxii. 38. [l] *Pſal.* l. 5. [m] *Gen.* viii. 21. *Lev.* i. 9. 13. ii. 2, 9. 12. iii. 5. *&c.* [n] *Plin.* lxxxi. c. 7. *Nulla (Sacra) conficiuntur ſine molâ ſalſâ.* [o] He not only ſpeaks of the ἁλοχύται or ἅλαὶ in all his Deſcriptions of Sacrifice, one Ingredient of which was always Salt; but he generally ſays πολάγχνα ἐπάσαλο, by which

f the Sacrifice, and *Moſes* explains this Rite, when he char-
es every Oblation of the Meat-offering to be ſeaſon'd with
alt, and adds, [p] *Neither ſhalt thou ſuffer the Salt of the Cove-
ant of thy God to be lacking from thy Meat-offering*: For as
alt was eſteem'd a Symbol of Friendſhip and Alliance, ſo by
is Text is intimated to us, that God intended by the Uſe
f it in their Sacrifices, to perpetuate the Covenant betwixt
imſelf and the *Iſraelites*. And when all this is rightly con-
der'd, it will appear evident beyond Diſpute, that Sacrifices
ere always deſign'd to be a Means of continuing Covenant
nd Communion betwixt God and the Worſhippers.

Extravagance of the Heathen in this Point.

'Tis certain, the Heathen carry'd this No-
on to an extravagant Height, when they
onceited that their God's did really take
eir Share in what was offer'd to them, and
erhaps ſome of the more carnal Jews had
e ſame Notion concerning the true God, and the Sa-
ifices offer'd to Him; but this was a very groſs and corrupt
nagination: All that was in Truth deſign'd by God, in de-
anding ſome Part, or the whole Sacrifice to be burnt on
is Altar, was only to ſhew His Acceptance of their Devo-
on and Good-will in offering to Him of the beſt they
ad, and rewarding their Service by granting the Boon which
ey ask'd. And if the Uſe of Fire in Sacrifice were only
denote God's Acceprance, then it will unavoidably follow,
at Fire cannot be neceſſary to the making a Sacrifice, ex-
ept it can be prov'd, that God cannot accept of a Sacrifice,
ut by having ſome Part of it burnt on his Altar, which
ould not only give Countenance to the Falſe Notion of
e Heathen, in ſuppoſing that their God's were really fed
nd refreſh'd with the Fume of Fleſh, but would perfectly

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hich I can't but think he meant that *they ſalted the Entrails*; he
n't mean that they eat 'em: For he always mentions it before
e roaſting of them; therefore I conceive he meant to inform
, that they ſprinkled them with Salt, and that therefore ἐπάλ-
ατο comes from πάομαι, not from πάομαι, as is vulgarly be-
ev'd; and I am the more confirm'd in this, when I obſerve,
at in relating the Sacrifice of *Achilles*, he omits the Words
λάγχν' ἐπάσαντο, and inſtead thereof ſays, Πάντε δ' ἄλὸς
ἐσιο— *Il.* I. ver. 214. *Mem.* πάσω makes πάσω in the Future,
d by conſequence ἔπασα in the firſt Aoriſt active, ἐπασάμην
the middle Voice. Mr. *Pope*'s Tranſlation favours this Senſe.

The Thighs thus Sacrific'd, and Entrails dreſt,
Th' Aſſiſtants Part tranſfix, and roaſt the reſt.

[p] *Levit.* II. 13.

deſtroy the Sacrifice of Chriſt Jeſus; for no Part of the Sacrifice offer'd by Him was conſum'd by Fire; therefore it is certain, a Sacrifice may be accepted by God, tho' no Fire be uſed in offering it; and that a Sacrifice may be a Means of procuring Covenant and Communion with God, without being burnt on the Altar.

The Euchariſt *ſerves all theſe Ends.*

And it is evident, that all theſe Ends are ſerv'd by the Sacrifice of the *Euchariſt*; And,

1. All the particular Ends of Sacrifice. For 1*ſt*, and 2*dly*, All Prayers, and Praiſes for ſpecial Mercies, are moſt properly offer'd to God in, and by the *Euchariſt*; becauſe the *Euchariſt* is the peculiar Worſhip of the Chriſtian Church, as will appear in the next Chapter; and the primitive Chriſtians practiſed it as ſuch, and therefore uſed it in order to procure any ſingular Bleſſing from God, as for Inſtance: When a Biſhop, or Prieſt was ordain'd, or when any of them, or of the Faithful died, or were married, the *Euchariſt* was offer'd to God in Hopes of obtaining proper Bleſſings, and Mercies on the Perſons concern'd. The *Euchariſt* was moſt probably that [q] *Miniſtry*, in which *the Prophets at Antioch* were engaged, when *the Spirit ſaid unto them, Separate me Paul and Barnabas*, and when they laid their Hands on theſe two eminent Miniſters of Chriſt. St. *Paul* [r] *exhorts, That Supplications, Prayers, Interceſſions, and* EUCHARIST, *ſhould be made for Kings, and all that were in Authority.* It can ſcarce be thought reaſonable, that St. *Paul* ſhould charge Chriſtians to give Thanks for ſuch Prodigies of Vice and Tyranny, as then ſway'd the *Roman* Empire; much leſs, *that Thanks* ſhould be given *for all Men*, without Diſtinction, for the Enemies, and Perſecutors of Chriſtianity; but it was indeed proper to offer the *Euchariſt*, the Chriſtian Sacrifice, even for their moſt bitter Enemies, that God might convert them, or bring them to a better Mind; that ſo Chriſtians *might lead quiet, and peaceable Lives.* The very Name *Euchariſt*, implies it to be a Sacrifice of Thanks for all real Bleſſings. It is alſo by Virtue of the perſonal Sacrifice of Chriſt, a Means of averting all Evil. And as to the third particular End, *viz.* Forgiveneſs of Sin, our Saviour hath taught us, that this is one ſpecial End of the *Euchariſt*, when He calls the conſecrated Bread and Wine, *my Body given*, [*to God*] and *my Blood ſhed for the Remiſſion of Sins.*

3. The general Ends of Sacrifice are all obtain'd by the *Euchariſt*. For, 1*ſt*, All Gifts brought to God's Altar are a

[q] *Acts* xiii. 1, 2. [r] 1 Tim. ii. 1, 2.

Acknow

Acknowledgment of His Dominion; and Chriſt expects, that his Diſciples ſhould bring Gifts to the Altar; and thoſe too, material Gifts, ſuch as may be left behind them, while they go to be reconcil'd to their Brethren: And *Irenæus* (c. e. l. p. 4, 5. *Ap.*) juſtly explains this, as a Giſt given to our Great King, and by which we honour Him. And 2*dly*, and 3*dly*, That the Chriſtian *Euchariſt* is a Service, by which we render God propitious to us, and by which we do covenant, and communicate with Him, is what, I ſuppoſe, will be deny'd by none.

Tho' it be but one Sacrifice.

And the Excellency of the Chriſtian Sacrifice above, and beyond all others, does appear from this Conſideration, That tho' it be but one, and always offer'd in the ſame Manner, yet it does at once ſerve all the Ends of all the Levitical Sacrifices: And we are actually to propoſe all theſe Ends to ourſelves, whenever we offer it. But there is one End in offering of the Sacrifice of the *Euchariſt*, in which it differs from the Generality of the ancient Sacrifices. What this is, I am to ſhew in the next Section.

Chap. I. Sect. III.

One, and that the principal End in offering the Sacrifice of the Eucharist, *is to make a Commemoration and Repreſentation of a greater Sacrifice; in this it differs from the Generality of the Ancient Sacrifices.*

First End of the Eucharist, *is a Commemoration.*

THE firſt, and principal Deſign which our Saviour propoſed to Himſelf in the Inſtitution of the *Euchariſt*, was, That it might be a ſtanding, perpetual Memorial of the Sacrifice offer'd by Him for the Sins of the World. He clearly teaches us this Truth, in thoſe Words, *Do*, or *offer, this in Remembrance of Me.* Chriſt's offering Himſelf a Sacrifice for the Sins of Men, and reſigning Himſelf up to Death for their Sake, was certainly in itſelf conſider'd, the moſt aſtoniſhing, and remarkable Fact that was ever yet accompliſh'd from the Foundation of the World. If we ſearch all the Records of Time paſs'd, and examine all Hiſtory that was ever written, we ſhall find Nothing to be compar'd to it; That He who is the Son of God, and very God,

God, ſhould not only become Man, and take on Him the Form of a Servant, but alſo die the Death of a common Slave and Malefactor, has Something in it that does exceedingly ſurprize, and raiſe the Admiration of all that conſider, and believe it; and there is Nothing related by any faithful Writer, that can in any Meaſure be equall'd to it. Our Imaginations can ſcarce reach any Thing, that can ſurpaſs it: Chriſt did, and ſuffer'd this, purely for our Good and Benefit. He did by this Means purchaſe for us the moſt ineſtimable Bleſſings; I mean, Pardon of our Sins, upon our Repentance, and proper Application made to God to this Purpoſe, and Grace and Salvation to all that come to God by Him. Theſe are infinitely the greateſt Bleſſings that Men are capable of receiving; and theſe were procur'd chiefly by the Sacrifice offer'd by Chriſt in his own Perſon. On both Accounts, this Sacrifice of Chriſt deſerves to be remember'd by us above, and beyond all Things that ever yet came to paſs; not only as it is in itſelf the greateſt, and moſt worthy of our Commemoration; but as it was intended wholly for our Advantage, and as the Advantage proceeding from thence to us, is the moſt valuable and weighty of any other: Therefore it was fit and reaſonable, that this Sacrifice of his ſhould always be kept freſh in the Memory of thoſe for whoſe Good it was intended: Therefore, at the ſame Time that Chriſt offer'd Himſelf a Sacrifice under the Symbols of Bread and Wine, and the Evening before He ſuffer'd on the Croſs, He charg'd his Apoſtles to continue the Memory of what He was now doing, and of what He was going to ſuffer, unto the End of the World. And as Nothing does ſo well deſerve to be remember'd; ſo our Saviour took the beſt Care to have it remember'd in the moſt ſerious, and ſolemn Manner, by the moſt pious, and worthy Body of Men, that ever the World produc'd, that is, the Chriſtian Church, in the moſt Sublime Ordinance of the moſt Excellent Religion, that God was ever pleaſed to reveal to Mankind.

All the Virtues of it flow from this.

It is a Miſtake to think, That we are only to call this to Remembrance in our own Minds, or before Men: We are certainly to ſhew forth Chriſt's Death in the Sacrament, not only to one another, but to God. Not that we are to ſuſpect that God would forget it, if we did not refreſh his Memory; but becauſe by commemorating the Sacrifice once offer'd by Chriſt, we uſe the Means appointed by Him for obtaining the Effects of his Death. We offer the Sacramental Body and Blood of Chriſt to God, not only as a Sacrifice of Praiſe for the Merits of our Saviour's Paſſion, but in order to render

der all our Prayers and Petitions more acceptable at Throne of Grace, eſpecially our Prayers for the Pardon of Sins, for Grace to amend our Lives, and thereby to ob- a happy Reſurrection to eternal Life: So that indeed Sacrifice of the *Euchariſt*, as it is a Commemoration of riſt's offering Himſelf in Perſon, does anſwer all the Ends the ancient Sacrifices; foraſmuch as the Merits of his eath are the moſt prevailing Motive we can uſe with God, render all our Services acceptable to Him, to procure For- veneſs of our Sins, and the Continuance of all ſpiritual Favours, pecially thoſe of our Covenanting, and Communicating with od. And as the Offering of any Creatures to God, is an cknowledgment of God's Dominion, and other Attributes; the preſenting to Him the ſacramental Bread and Wine, as e Figures of Chriſt's Body and Blood, is a very proper Way, nd a Method of Chriſt's own chuſing, whereby to own, and cognize God as the firſt Author, and Founder of our Re- emption, as well as all other Bleſſings we enjoy.

Ancient Sacrifices received their Value from that of Chriſt.

It cannot be ſaid of the Generality of the acrifices of the Ancients, That they were Commemorations, or Repreſentations of ſome ther more ancient, and excellent Sacrifices; owever, they were not ſo in the Intentions of hoſe, who offer'd them. I doubt not, but all he acceptable Sacrifices offer'd by the Patriarchs, and *Iſraelites* before, and under the Law, were in God's ſecret Intention, Types and Figures of the great Sacrifice of Chriſt; but t does not appear, that the Generality of thoſe who offer'd hem, were ſenſible of this: The chief Deſign they had in acrificing to God, was to procure, or render Thanks for ſome Mercy or Favour; that they ſaw Chriſt in the Bullocks and Lambs, which they kill'd in Honour to God, we have no Evidence; nor did God ever inform them, that he Beaſts ſlain every Day in the Tabernacle, or Temple, were Types of Chriſt, or of any other Sacrifice paſs'd or to come.

Paſſover the only Sacrifice of Commemoration to the Jews.

There was indeed one very ſingular Providence, and the greateſt, I think, that ever happen'd, except our Redemption by Chriſt Jeſus; and that was, the Deliverance of the *Iſraelites* from their Bondage in *Egypt*, with the Miracles which went before, and follow'd it: This Providence God was pleaſed to have yearly commemorated by ſlaying a Lamb for every Family, and offering it as a Sacrifice to God, and conſuming it in a religious Feaſt: And this was indeed a Commemorative Sacrifice both in the Deſign

ſign of God, and of the *Iſraelites*, by whom it was offer'd. Nay, and it ſeems, that the Lambs ſlain every Year in after Ages were Repreſentations of the Lambs ſlain at firſt, the Evening before they went out of the Land of *Egypt*: For God commands the People, when they were in future Ages ask'd by their Children, [a] *What mean you by this Service?* to anſwer, *It is the Lord's Paſſover, who paſſed over the Houſes of the Children of Iſrael in Egypt.* By which it appears, that all the Lambs that were ſacrificed on this Feſtival, tho' many Hundred Years after the firſt Inſtitution, were Commemorations and Repreſentations of the Sacrifice of the *Paſſover*, which was firſt offer'd in *Egypt*; and it does not appear, that they had any other Sacrifice of this Nature.

Many Gentile Sacrifices Commemorations, but not Repreſentations.

The *Gentiles* had many Commemorative Sacrifices, as many as were offer'd by the *Greeks* and *Romans* every Year, as Monuments of Gratitude for ſignal Benefits and Deliverances; but I have not as yet met with any of theſe Commemorative Sacrifices, in which that which was offer'd every Year was intended to repreſent the firſt Original Sacrifice offer'd, when the Feſtival was new founded: Such as were the yearly Lambs at the *Paſſover*, in Relation to the Lambs offer'd in *Egypt*.

Yet they had a Sort of Repreſentative Sacrifices.

Yet it cannot be deny'd, that the *Gentiles* had Repreſentative Sacrifices. We are aſſur'd, that the [b] *Egyptians*, [c] *Greeks*, if not [d] *Romans*, uſed to make Images in Paſte, or Dough, of ſuch Creatures as they would have ſacrificed, if they could have procur'd them: [e] *Pythagoras*, and his Scholar *Empedocles*, offer'd Bullocks made of

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[a] *Exod.* xiii. 26, 27. [b] Οἱ δὲ πένητες αὐτῶν [Αἰγυπτίων] ὑπ' ἀθενείης βίου ταυρίνας πλάσαντες δῦς, καὶ ὀπτήσαντες ταύτας θύουσι. L. II. c. 47. p. 109. [c] See *Suidas* in the Word Βῦς, and Dr. *Potter*'s Greek Antiq. Vol. II. p. 214, 219. [d] *Servius*'s Note upon the Words *Virgine cæsâ*, *Æneid.* II. ver. 116. is as follows, *Non verè, ſed ut videbatur; & ſciendum in Sacris ſimulata pro veris accipi; unde, quum de animalibus, quæ difficile inveniuntur, eſt ſacrificandum, de* pane *vel cerâ fiunt, & pro veris accipiuntur.* See him alſo on the Words—*latices ſimulatos fontis Averni.* Æn. IV.

[e] See Sect. I. of this Chapter. *Athenæus* Lib. I. p. 2. has the following Words concerning *Empedocles*, Ἐμπεδοκλῆς ὁ Ἀκραγαντῖνος ἵπποις Ὀλύμπια νικήσας, Πυθαγορικὸς ὢν, καὶ ἐμψύχων ἀπεχόμενος, ἐκ σμύρνης, καὶ λιβανωτοῦ, καὶ πολυτελεστάτων ἀρωμάτων βοῦν ἀναπλάσας δίδυμα τοῖς εἰς τὴν πανήγυριν ἀπαντήσασιν.

Paſte,

aſte, or other Ingredients, becauſe they were Enemies to e Practice of ſlaying Animals.

In fine, It is not to be prov'd, I believe, any Monuments of the *Jews*, or other Peo- e now remaining, that either of them had y Notion of a Sacrifice, whoſe Virtue de- nded upon the Merits of ſome more excel- nt Sacrifice formerly offer'd, tho' it is evi- ent, that the *Jews* had one Sacrifice of Com- emoration, and that their Sacrifice of Com- emoration, was a Repreſentation of that firſt offer'd in the and of *Egypt*: And tho' I don't obſerve any Sacrifices of the entiles, which were both Commemorative and Repreſenta- ve; yet they had ſome Commemorative, others Repreſen- tive, tho' not of another Thing actually before ſacrificed.

The Antients had no Notion of a Sacrifice, whoſe Merits proceeded from another.

It is certain, Bread and Wine, by Virtue of he divine Inſtitution, may be as effectual to rocure the divine Favour, as the Blood of the noſt valuable Animal: For no rational Man will ſay, that the Life of a Beaſt is, in itſelf con- ider'd, an Equivalent for the Life of a Man, much leſs for his Soul: And Bread and Wine, by Virtue of God's Appointment, may be an Atonement for Sin. We are ſure under the Law, that, if he who had ſinned was not able to bring a Lamb, or two Tur- le Doves, or Pigeons, the tenth Part of an Ephah of fine Flour was ſufficient for a Sin-offering: And with this, the Prieſt was [f] *to make an Atonement for him, as touching his Sin, that he hath ſinned.* [g] And *Pliny*, the learned Heathen, tells us, *The Gods were as well pleaſed, nay better, with thoſe that made their Supplications with a ſeaſon'd Cake*, than if they had offer'd more coſtly Sacrifices. If God had pleaſed to have made mere natural Bread in all Times and Places, an Expiation for Sin, there is no Reaſon to doubt, but it would have been effectual to this Purpoſe: He that in one Caſe appointed an Offering of Meal, as a Sacrifice for Sin, might have appointed it in all other Caſes: And therefore it can be reſolv'd into nothing but the Will and Pleaſure of God, that [h] *almoſt all Things were by the Law purged with Blood, and without ſhedding of Blood was no Remiſſion.* The Apoſtle does not ſuppoſe, that Blood was in itſelf neceſſary, or ſufficient to do this: And if the Blood of Animals could

Bloody Sacrifices, can no more be an Atonement by their own Virtue, than unbloody ones.

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[f] *Lev.* v. 11, 12, 13. [g] Nec minus propitii Dii erant molâ ſalsâ ſupplicantibus, imò verò, ut palam eſt, placatiores. *Nat. Hiſt.* L. 12. c. 18. [h] *Heb.* ix. 22.

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in *its own Virtue* atone for the Sins of Men, I ſuppoſe any oth Sacrifice had been needleſs, even that of Chriſt Jeſus Him ſelf: All that St. *Paul* ſays, is, that Blood purged all Thin *by the Law*; and therefore not by its own Worth or Nature but by God's Appointment.

All acceptable Sacrifices receive their Virtue from that of Chriſt.

I am entirely in the Sentiment of all Di vines, both Ancient and Modern, Proteſtan and Papiſts, who agree in this, to the beſt o my Obſervation, that all the Sacrifices befo and under the Law, receiv'd the atoning Vir tue they had, from the Will of God, who inſtituted and accepted them, not in regard t their own Value or Virtue, but in Conſider tion of the great and moſt Meritorious Sacrifice, which was to be offer'd by Chriſt in the Fulneſs of Time; and that therefore theſe Sacrifices were Types of Chriſt in the Purpoſe and Intention of God, tho' not reveal'd to all that offer'd theſe Sacrifices: And that therefore all acceptable Sacrifices agree in this, that they are Repreſentations of the *Grand one*, which was offer'd by Chriſt in his own Perſon.

And of all repreſentative Sacrifices, the *Euchariſt* is certainly the moſt excellent.

The Euchariſt *is clearly diſcern'd to be what it is.*

1. Becauſe the Bread and Wine in the Sacrament are, or ought to be known by all who uſe them, to be Repreſentations of the great Sacrifice of the Body and Blood of Chriſt; whereas the Sacrifices under the Law, and before it, were not generally known and diſcern'd by thoſe who offer'd them, to be Types of Chriſt.

And was firſt and principally deſign'd to be ſo.

2. The firſt and main Deſign of the *Euchariſt*, is to be a Remembrance of the perſonal Sacrifice of Chriſt, whereas the Beaſts offer'd under the Law were firſt, and chiefly intended by God to be Services perform'd to Him by His People, whereby to expreſs their Wants and Deſires, and procure a Supply and Relief of them; and they were Types of Chriſt only by a ſecond and more remote Intention of Almighty God.

In which the Sacrifice of Chriſt is repreſented as already offer'd.

3. The *Euchariſt* is the only Sacrifice in which that of Chriſt is repreſented, ſince it was offer'd, and to them who live under the Goſpel, and is therefore clearly diſcern'd by thoſe who offer it. If the Jews had been inform'd that their Sacrifices repreſented a more excellent one to come; yet their Apprehenſion of it's Signification and Efficacy muſt have been

en more obſcure than ours now is, becauſe their Notions the *Meſſias* Himſelf were but imperfect, in Compariſon that plain View of Him which the Goſpel gives us.

4. This is the only Repreſentation of Chriſt's ody and Blood, which is that Body and Blood Power and Effect; for the Bread and ine in the *Euchariſt* are ſuch Types, as that who eats and drinks them unworthily, is *ilty of the Body and Blood of Chriſt*, which n be ſaid of none of the other ancient Sacrifices. They are t ſuch poor, and ſorry Figures, as thoſe which the *Gen-les* offer'd to their Gods, which repreſented an Animal only their outward Form and Shape: They are the Body and lood of Chriſt in inward Life and Spirit, as I have † elſe-here ſhew'd at large.

And which is the Sacrifice of Chriſt in effect.

CHAP. I. Sect. IV.

Of the Agreement and Diſagreement of the EUCHARIST, *with the Sacrifices of the Ancients, as to the Subſtance therein Offer'd.*

THE groſs Subſtance of our Sacrifice, is known to be Bread and Wine: Some an hardly be perſuaded, that any Thing deſerves the Name of a Sacrifice, but ſome Creature, that hath Life, and Blood; whereas, the ery firſt Sacrifice mention'd in Scripture, was [a] *of the Fruit f the Ground*; and therefore conſiſted, probably, of Corn, Grapes, or ſuch-like Materials: St. *Paul* expreſsly calls this *a Sacrifice*, and the ancient *Greek* Tranſlators, whoſe Phraſes nd Expreſſions the Writers of the *New Teſtament* do moſt ommonly follow, do not only in the fourth Chapter of *Gene-is*, but almoſt perpetually give to an Offering made of ſuch Fruits, or of Meal, the Name and Title of a Sacrifice: Nay, St. *Stephen*, or St. *Luke*, or both, do give the Name of *Sacrifices* o Meal-offerings, and at the ſame Time, call the bloody Oblations *ſlain Beaſts*: Chriſt Jeſus Himſelf, according to St. *Mark*, calls the Meal-offering a Sacrifice; for thoſe

Bread, or Fruit, a moſt ancient Sacrifice.

† See Part I. *p.* 151. — 159, and 169, — 204. [a] *Gen.* iv. 3. [b] Compare *Acts* vii. 42. with *Amos* v. 25. [c] Compare *Levit.* ii. 3. with *Mark* ix. 49.

Words

Words of his, *Every Sacrifice ſhall be ſalted with Salt,* are allowed by all learned Men, to mean no more, nor no leſs, than what was ſaid by *Moſes, Every Oblation of the Meat-offering ſhall be ſeaſon'd with Salt*; as the LXX expreſs it. Both Moſes and [d] St. *Paul* expreſs the Offering made by *Cain*, by the ſame Word that they do the Offering of *Abel*: and they were both equally Sacrifices, tho' not equally acceptable: The chief Fault of *Cain*'s Sacrifice was, not that it conſiſted of Fruit, but that it was not ſeaſon'd with Faith; and the great Commendation of *Abel*'s Sacrifice was, not that it conſiſted of living Creatures, but that it abounded in that Quality, which *Cain*'s wanted [e]. The learned *Grotius* aſſerts, That *Abel*'s Sacrifice was an unbloody one. Our Tranſlation indeed ſays, [f] *Abel brought of the Firſtlings of his Flock, and of the Fat thereof*: But by the *Firſtlings*, we may underſtand, not the Firſt-born, or beſt Lambs, but the Firſt-fruits, or Products of it, that is, the Wool, and Milk. And the ſame *Hebrew* Word, diverſly pointed, ſignifies both *Fat* and *Milk*. And *Joſephus* as well as *Grotius*, took it for *Milk* in this Place. And both * Wool, and Milk, were frequently offer'd by the Ancients.

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[d] *Heb.* xi. 4. *Gen.* iv. 3. [e] *Joſephus* indeed was of Opinion, that *the Fruits of the Earth* being forced from it by the covetous Mind of *Cain*, for this Reaſon were unacceptable to God; but this Fancy of his caſts a Reproach upon Husbandry, which has always been eſteem'd the moſt uſeful and innocent Employ.

[f] The *Hebr.* בכר ſignifies *Firſt-fruit*, as well as *Firſt-born*, *Exod.* xxiii. 16. *Levit.* ii. 14. *Mich.* vii. 1. הלב ſignifies *Milk* (as well as *Fat*) and *Joſephus* ſo underſtood it. *Antiq.* Lib. I. It is true, as it now ſtands pointed, it ſignifies *Fat*; but *Grotius* well knew, that the Points are but of Yeſterday.

* That Wool was offer'd in Sacrifice, we have the following Authorities, *Viz. Pauſanias* in *Arcadicis*, c 42. Ταύτης μάλιστα ἐγὼ τῆς Δήμητρος ἕνεκα ἐς φιγαλίαν ἀφικόμην, καὶ ἔθυσα τῇ θεῷ καθὰ καὶ οἱ ἐπιχώριοι νομίζουσιν, ἐδέησε δὲ ἡ ἔκθεσις τῶν ἱερείων τῆς ἡμέρας, τά τε ἄλλα, καὶ ἀμπέλου καιρὸν, καὶ μελισσῶν τε κηρία. καὶ ἐρίων τὰ μὲν ἐς ἐργασίαν πω ἥκοντα, ἀλλὰ ἔτι ἀνάπλεα τῶν ὀισυπῶν, ἃ τιθέασιν ἐπὶ τὸν βωμὸν ᾠκοδομημένον περὶ τὸ σπήλαιον· δένδρεα δὲ καλαχένουσιν αὐτῷ ἔλαιον· ταῦτα ἰδιώτας τε ἀνδρῶσι, καὶ ἀνὰ πᾶν ἔτος τῷ κοινῷ καθέστηκεν εἰς τὴν θυσίαν. Ἱέρεια σφίσιν ἔστιν ἡ δρεῶσα, σὺν ᾗ αὐτῇ καὶ τῶν ἱερογλυφούντων καλουμένων ὁ νεώτατος.

Sophocles in his Πολυείδῳ now not extant, but the following words are preſerved by *Porphyry* in his 2d Book *de Abſtinentia*, p. 153.

Ἦν μὲν γὰρ οἴδὸς μαλλὸς, ἧνθ' ἁμαξέλα
Σποργὴ τε, καὶ ῥάξ· εὖ τεθησαυρισμένη. κ. λ. τ.

Of

nts. The [g] *Nomades* offer'd the Tip of a Sheep's Ear, and *Herodotus* calls this a Sacrifice. I dare not depend on *Grotius*'s Arguings, especially because [h] *the Blood of Abel*, in the Epistle to the *Hebrews*, seems to signify the Sacrifice offer'd by him; and if so, then his Sacrifice must have consisted of Living Creatures; but my Reader perhaps may be of another Sentiment.

Of Noah's offering Cakes.

Some learned Men suppose, That *Noah* first offer'd Cakes in Sacrifice, and was from thence by the Heathen call'd [i] *Ogyges*. What is more certain, is, that [k] *Melchizedech brought forth Bread and Wine*, and did this, as *Priest of the Most High God*, in order to his Blessing *Abraham*. And 'tis certain, that Sacrifice did usually go before solemn Benedictions.

More unbloody than bloody Sacrifices among the Jews.

He who looks into the Levitical Law, may at first Sight imagine, that the main of the Jewish Sacrifices were of the bloody Sort, because much more is said of the Offering Beasts than of the Meal-offerings; but the Reason why so many Words are used in relation to the bloody Sacrifices is, because there were many more Rites and Circumstances necessary to be observed in them, than in the other, which were a more simple and plain sort of Sacrifice; yet we have just reason to believe, that there were many more Meal-offerings than Beasts brought to the Jewish Altar. For in the first place, no [l] Bullock, Sheep or Goat (except for Sin or Trespass) was to be

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Of the Offering Milk *Virgil* gives sufficient proof, *viz. Eclog.* V. where *Menalcas* the Shepherd says,

Ecce duas tibi, Daphni, duasque altaria Phœbo,
Pocula bina nova spumantia lacte quotannis,
Craterasque duos statuam tibi pinguis olivi.

And *Eclog* VII. *Thyrsis* says,

Sinum lactis, & hæc tibi liba, Priape, quotannis
Expectare sat est: custos es pauperis horti.

Horat. Tellurem porco, Sylvanum lacta piabant. *Epist. penult.*

[g] Herodot. L. 4. c. 188. Θυσίαι τοῖσι Νομάσι εἰσὶ ἅδε· πρὸ τῶν ὦτὸς ἀπάρξωνται τῶ κτήνεος, ῥιπτήσασι ἐς τὸν δόμον.

And *Virgil* makes *Corydon* offer a pair of *Harts-horns*,

Setosi caput hoc apri tibi, Delia, parvus
Et Ramosa Mycon vivacis Cornua Cervi. Eclog. 7.

[h] *Heb.* xii. 24. [i] From the *Heb.* עוג, See Dr. *Spencer*, De Leg. Heb. p. 659. [k] *Gen.* xiv. 18. See *Unbloody Sacrifice*, Part I. p. 49—59. [l] *Numb.* xv. and see *Ainsworth*'s Notes.

preſented to God without a Meal-offering, and Drink-offering; and in caſe of Sin or Treſpaſs, all that were not able to bring a Beaſt or Turtle-Dove, are allow'd to bring an Offering of [m] fine Flour; and one may ſafely affirm that more Sacrifices of Flour muſt have been offer'd for Sin, than of Living Creatures, becauſe the Poor are the greateſt part of all Nations. Further, it deſerves our Conſideration, that all the Sacrifices mention'd in the three firſt Chapters of *Leviticus*, were either Free-will Offerings for Bleſſings deſired, or Vows for Bleſſings already receiv'd: The firſt Chapter treats of Burnt-offerings, the ſecond of the *Mincha*, or Meal-offering, the third of the Peace-offering. It is plain to any one that reads the three Chapters with Attention, that it was left to the Diſcretion of the Offerer whether his Sacrifice ſhould be a Beaſt, a Bird, or a Meal-offering; and if it were a Beaſt, whether he would have it offer'd as a Burnt-offering, or a Peace-offering (only if one Animal were wholly burnt, another muſt be added as a Peace-offering for the Feaſt) but he might ſave the Charge of both by a Meal-offering: And I leave it to my Reader to judge, whether in moſt caſes this latter Courſe was not taken; but if he choſe to offer an Animal, yet ſtill the Meal-offering muſt be added to it, as has before been ſhew'd: and tho' the Meal-offering were a proper Sacrifice without the Beaſt, and might be offer'd by it ſelf alone, yet the Bullock, Sheep or Goat could not be offer'd in Sacrifice without the *Mincha*, or Meal-offering: So that upon the whole I think it evident, that there were more *Minchas* offer'd than Beaſts; and in all caſes the *Mincha* might be offer'd without a Beaſt, but the Beaſt could not be offer'd without the *Mincha*, or Meal-offering, except it were for Sin and Treſpaſs. And tho' our Tranſlators call the Beaſt, or Bird only a Sacrifice, yet the Antient *Greek* Tranſlators, whom [n] our Saviour and his Apoſtles in this reſpect follow, did not ſo.

And Gentiles. After the Practice of burning Beaſts in Sacrifice prevail'd among the *Greeks* and *Latins*, yet no Beaſt was offer'd without the [o] *ſalted Cake*, and all Bloody Sacrifices were look'd upon as Innovations, and as an unnatural Practice by ſome of the acuteſt of them. *Pythagoras* was for his *unbloody Sacrifice*. *Plutarch*

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[m] *Levit.* v. 2. [n] Compare *Lev.* ii. 13. with *Mar.* ix. 49. *Gen.* iv. 4. with *Heb.* xi. 4. and *Amos* v. 25. with *Acts* vii. 42. [o] See Sect. II. of this Chapter.

ſpeak

ſpeaks of King *Numa*, and his old *Romans*, as his Diſciples in this particular, and approves and applauds them on this account. Some to bring the very Notion of a Sacrifice into Contempt, have aſſerted that it was the Invention of the antient ignorant Part of Mankind; but one wou'd think that a Way of worſhipping God, which was choſen by ſo Eminent a Philoſopher, might challenge ſome Regard among thoſe who attribute ſo much to Reaſon and Philoſophy. It is evident from a Citation before in the Margin taken from *Pauſanias*, that this great Man favour'd the ſame Opinion; and [p] at another place, ſpeaking of *Cecrops* the firſt King of *Athens*, he obſerves, That he ſacrific'd nothing that had Life, but only a certain ſort of Cakes that were ſtill known at *Athens*; whereas on the contrary, *Lycaon* offer'd an Infant to *Jupiter*. [q] *Porphyry* mentions a Law of *Triptolemus*, charging the *Athenians* to honour the Gods with *Fruits*, and not to ſlay Animals: And [r] Sacrifices conſiſting of all ſorts of Fruit, are mention'd by *Sophocles*, and others.

Drink-offerings uſed by Jews and Gentiles, and probably of mixt Liquors.

Both Jews and Gentiles had alſo their Drink-offerings or Libations with moſt of their Sacrifices. The Drink-offerings of the Jews, are ſaid by moſt to have conſiſted of meer Wine, or the pure Juice of the Grape. I am not much concern'd to enquire into the Truth of this; but there ſeems to be no other reaſon for believing it, but that no mention is made in the Law, of any other Liquor to be mingled with the Wine on this Occaſion; and I only crave leave to ſay, that I think this is not a ſufficient ground to prove that no Water was put into it; for [s] Wine mixt with Water, is ſtill call'd Wine by the Antients; and the warm

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[p] Ὁ μὲν δὴ (Κέκροψ) — ὁπόσα ἔχει ψυχὴν πάντων μᾶλλον θέλων εἶδέναι θῦσαι, πέμμασι δὲ ἐπιχωρίοις ἐπὶ τῷ βωμῷ καθήγισεν, ἃ πελάνους καλοῦσιν ἔτι καὶ εἰς ἡμᾶς Ἀθηναῖοι. Λυκάων δὲ — ἐπὶ τὸν βωμὸν τὸ Λυκαίου Διὸς βρέφος ἔνεγκεν ἀνθρώπου, καὶ ἔθυσε τὸ βρέφος. You have the Deſcription of theſe Cakes in the *Scholiaſt* on *Euripides* in *Helena*, pag. 296 of *Barnes*'s Edition.

[q] Φασὶ δὲ καὶ Τριπτόλεμον Ἀθηναίοις νομοθετῆσαι, καὶ τῶν νόμων αὐτῷ τρεῖς ἔτι Ξενοκράτης ὁ φιλόσοφος λέγει διαμένειν Ἐλευσῖνι, τὸν δὲ γονεῖς τιμᾶν, θεοὺς καρποῖς ἀγάλλειν, ζῶα μὴ σίνεσθαι. De Abſt. L. 4. p. 431.

[r] Sophocles, πάγκαρπα θύματα, are mentioned in *Electra*, ver. 635.

[s] Plut. de Sanitate tuenda. Τὸ κρᾶμα καίτοι πλείονος μετέχον ὕδατος, οἶνον καλοῦμεν.

Parts of the World, ſuch as *Judæa*, produce ſuch ſtrong Wines, that no ſober Men uſed to drink them without a Daſh of Water. However it is certain, the [t] Gentiles in their Drink-offerings often mingled Oil, or Honey with their Wine or Water. [u] Biſhop *Potter* obſerves from *Euſtathius*, that the *Greeks* never mixt Wine and Water together in their Libations: [x] Doctor *Spencer* aſſerts the contrary, and [y] *Æſchylus* mentions Water, and many other Ingredients in their Drink-offerings, but then theſe were intended for the Souls of deceas'd Heroes. If the Jews did commonly offer pure Wine, yet [z] Doctor *Outram* cites *R. Levi Ben Gerſon* for ſaying, that at the Feaſt of Tabernacles they offer'd Water to God, in order to procure Rain from God for the approaching Seed-time. And [*] Mr. *Ainſworth* from *Maimonides*, and other Rabbies informs us, that it was the Practice of the Jews on the laſt Day of the Feaſt of Tabernacles, to draw Water out of the Pool of *Siloam*, and to carry it with great Triumph into the Temple, and to pour it out at the Altar, together with the Drink-offering of the Day; and ſeveral learned Men ſuppoſe, that our Saviour alludes to this Cuſtom, when on the laſt great Day of this Feaſt, He ſays, *He that believeth on me, out of his Belly ſhall flow ſtreams of living Water.* Upon the whole, it does not ſeem contrary to the Notions either of the Jews or Heathen, to mingle Water with Wine in their Sacrifices.

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[t] Τὰ μὲν ἀρχαῖα ἀπ' ἱερῶν νηφάλια ἦν· πολλοῖς δὲ ἦν· νηφάλια ἢ ὄξινα τὰ ὑδροποτοῦντα, τὰ δὲ μέλα ταῦτα μελίσποντα — ἢ τ' ἐλαιόσποντα· τέλος δ' ἐπὶ πᾶσιν τὰ ὕστερα γεγονότα οἰνόσποντα. de Abſt. L. 2. p. 156.

[u] *Greek Antiquities*, Vol. 1. p. 212.

[x] *De Legib. Heb.* p. 311. He there cites the Reſponſe of an Oracle (without mentioning his Author) which ſeems to prove this, *viz.* Οἶνον, καὶ γάλα βάλλε καὶ ὕδατος ἄγλαον ὕδωρ.

[y] ——— πρευμενεῖς χοὰς
Βόστρυχόν τ' ἀφ' ἁγνῆς λευκὸν ἔντολον γάλα,
Τῆς τ' ἀνθεμυρεῦς σάγμα παμφαὲς μέλι,
Λιβάσιν ὑδρηλαῖς παρθένου πηγῆς μέλα,
Ποτὸν παλαιᾶς ἀμπέλου γάνος τὸ δὲ,
Ξανθῆς ἐλαίας καρπὸς εὐώδης φυγά,
Ἄνθη πλεκτὰ ——— Perſ. ver. 565, &c.

Homer Odyſ. Λ ver. 26. ——— χοὰς χεόμην πᾶσι νεκύεσσιν
Πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδεῖ οἴνῳ,
Τὸ τρίτον αὖθ' ὕδατι ———

[z] *De Sacrificiis*, pag. 225. [*] See *Ainſworth* on *Levit.* xxiii. 40.

Enough

Enough has been ſaid to ſhew, that Things without Life or Soul may be true Sacrifices, if we may rely upon them who beſt underſtood the Notions, Languages and Practice of the Antients: They who read the Bible without prejudice, may from thence learn, that a Meal-offering was a Sacrifice, even according to the Language of Scripture, and the Sentiments of the Heathen Writers; that even according to the Levitical Law, an Offering of Flour was a Sacrifice for the expiation of Sin; and I perſuade my ſelf, that no rational Man would argue, that Bread could not be a Sacrifice, tho' the Levitical Law had allow'd no ſuch Sacrifice to be offer'd to the true God. The Holy Scripture every where gives this Name *Sacrifice* to the Worſhip paid by the Heathen to their Idols: It would be endleſs to recount the Places, where the Prophets charge the People of *Iſrael* with *ſacrificing* to falſe Gods, on high Hills, and under green Trees, and in the high Places; and in the New Teſtament, what was [a] *ſacrific'd to Idols*, is forbidden by the Apoſtles to be eaten by any Chriſtian; by forbidding what had thus been offer'd to be eaten, becauſe it had been ſacrific'd, they unavoidably allow thoſe Sacrifices to be real Sacrifices, tho' offer'd to falſe Gods; and indeed, this was the Fault of the Heathen, that they paid an Honour to Idols, which was due to none but the One God: If it had not been Sacrifice, the Honour paid to them had not been that divine Honour which God claim'd as His peculiar Property. On the other ſide, the moſt furious Heathen Idolaters never deny'd the Offerings made by the Jews to be true Sacrifices, tho' they differ'd very much from their own, not only in this, that they were offer'd to the God of *Abraham*, *Iſaac* and *Jacob*, whom they did not Worſhip, but as to the Subſtance of the Thing that was offer'd. [b] *Pharaoh* did over and again own, that the Service to be paid by the *Iſraelites* was *Sacrifice*, tho' *Moſes* had inform'd him, that they were to Sacrifice Animals which the *Ægyptians* worſhipp'd, and to which therefore *Pharaoh* himſelf probably paid divine Honour. The Jews abhor'd the Swine above any other Animal, they not only forbore to Sacrifice, but to eat or touch it; and yet it does not appear, that they ever deny'd it to be a Sacrifice, when offer'd on the Heathen Altars, as it was very frequently. [c] Honey was expreſly forbidden by

The Antients, tho' they differ'd in the ſubſtances offer'd, yet agreed that they were all Sacrifices.

[a] Εἰδωλόθυτα, *Acts* xv. 20. 29. [b] *Exod.* viii. 8, 26, 29.
[c] *Lev.* ii. 11.

their Law, to be burnt on the Altar of the true God; on the other ſide, [d] the Heathen look'd on it as a moſt proper ingredient of Sacrifice, as [e] an Entertainment moſt fit for their Gods. The Heathen ſacrific'd ſeveral other Animals, which God Almighty never thought worthy to be offer'd on His Altar, as the [f] Horſe, the Dog, the Cock or Hen, and ſeveral ſorts of Fiſh; but the Jews did never from hence conclude, that theſe were not real Sacrifices. *Croeſus* King of *Lydia*, who was excellently well vers'd in the Religion of the Age and Country in which he lived, and that had a Correſpondence with *Solon* and *Pittacus*, if not with *Bias*, who were Men moſt eminent for their Wiſdom in thoſe antient Times, offer'd a moſt valuable and ſingular Sacrifice; he made a vaſt Pile of Golden and Silver Beds, Golden Vials, and coſtly Purple Garments, he ſet the Pile on Fire, and melted down the ſolid Metals, and burn'd the other Materials to Aſhes. It muſt be confeſs'd, that the Subſtance of which this Sacrifice conſiſted, was unuſual and extraordinary; yet [g] *Herodotus*, who gives us this Relation, not only gives it the Title of *a Sacrifice*, but tells us to what religious Purpoſe the Ingots, which proceeded from this Conflagration, were apply'd, and that he oblig'd all his Subjects to follow his Example, in offering whatever they had of this ſort, as a Sacrifice to the God, which they worſhip'd. The *Philiſtines*, when they found that God's Judgments were upon them, on Account of their detaining the ARK in their Cuſtody, are directed to offer golden Emrods, and golden Mice, that is, Maſſes of Gold form'd into the Shape of thoſe Tumours which the Emrods had caus'd, and of thoſe little Animals, with which they had been infeſted, and to theſe Oblations they give the very Name which in the Law of *Moſes* is aſcribed to a She-Lamb, or She-goat offer'd at God's Altar for the Expiation of Guilt, I mean, they call it a [h] *Treſpaſs-offering*; and the Heathen Pen-man does not at all ſtick to give it the ſame

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[d] *Porphyry de abſtinentia*, L. II. *ubi ſupra*, ſays of *Sophocles*, that διαγεγραφὼν θυσίαν θεοφιλῆ. *when he would deſcribe a Sacrifice ſo pleaſing to the Gods*, he does it thus, and after the mention of the Fleece of Wool and Grapes, and Raiſins (for which I before cited him) and the Oblation of Fruits, and Cakes, and Oil, he crowns all with a Hony-comb in theſe words,

——— καὶ τὸ ποτιλώτατον
Ξυθῆς μελίσσης κηρόπλαστον ὄργανον.

[e] —— Θεῶν ἥδειαν ἐδωδήν.

[f] See Dr. *Potter's Greek Antiq.* Vol. I. p. 216, 217.

[g] *Herodot.* L. I. c. 50. 27, 30. [h] 1 *Sam.* VI. 5, 6, 57.

Title

Title. It was not indeed a Jewiſh Sacrifice, nor offer'd according to their Rites, and it conſiſted of a Subſtance which God had never commanded to be offer'd at the Altar, by the *Revelation* made to *Moſes*; but the Writer of the Books of *Samuel*, had not his Mind crampt with the narrow Notions of the Men of this Age, who can think nothing a Sacrifice but what was preſcrib'd by the Law of *Moſes*: St. *Peter* tells us, that theſe *Holy Men wrote as they were mov'd by the Holy Ghoſt*, and therefore the Holy Ghoſt teaches us, that whatever is offer'd by Men for the expiation of Guilt, according to the beſt Light and Knowledge which Providence affords them, may be juſtly ſtil'd a Sin-offering, tho' it be very different in Subſtance, as well as Circumſtance, from the Sacrifices requir'd of the Jews. Indeed I am miſtaken, if this be not the firſt Age in which Men have deny'd the Title of a Sacrifice to any thing elſe but what has Blood and Life. I conceive all the old learned World allow'd thoſe to be Sacrifices, which were offer'd as ſuch in any Nation, how diſagreeable ſoever they were to thoſe which were uſed by themſelves. *Porphyry* indeed being a violent Enemy to the killing and eating of Animals, can ſcarce afford the Name of *Sacrifice* to Bullocks, Sheep and Goats, ſlain in Honour to the Divine Majeſty. He is the only Inſtance that I have met with of a Man of Learning, before our own Age, who does not freely allow the Name of *Sacrifice* to any Creature, whether with Life or without Life, ſolemnly offer'd at an Altar; ſome of our Age have run into the contrary Extreme, and would have a Sacrifice of Bread and Wine to be thought none at all; and by this means they muſt deny the ancient *Greeks* and *Romans*, the *Pythagoreans*, and ſome of the moſt acute *Gentile* Writers, to be competent Judges of the Meaning of the Word *Sacrifice*; for certainly, they who practis'd *unbloody Sacrifices*, thought them to be real Ones; they are ſuch Sacrifices, as were offer'd even in the Life-time of *Adam*. The uſe I would make of this, is to convince my Reader, that an Offering of Bread and Wine may be as true a Sacrifice as a Bullock, or Goat; for if the Fruits of the Earth, Cakes or Honey-Combs, Gold and Silver, Wool and Milk, and in a Word, all the valuable and uſeful Products of Nature, have ever been eſteem'd Sacrifices, when offer'd according to the receiv'd Rules, and Laws of Religion, as well as Cattle, Fowls and Fiſh; then no reaſon can be conceiv'd why Bread and Wine offerd on the Chriſtian Altar, ſhould be look'd upon as uncapable of being a True Sacrifice, and that they who

They who deny Bread to be a Sacrifice, contradict the Ancients, and even Chriſt.

aſſert the contrary, do oppoſe the univerſal Judgment both of Jews and Gentiles, of the Holy Pen-men of Scripture, and of our bleſſed Saviour.

Meal Offering, a Type of the Euchariſt.

As the bloody Sacrifices of the Law were Types of Chriſt, ſo the Meal-offering was a Type of the *Euchariſt*; and as ſuch it is mention'd by the [i] Prophet *Malachi*, who foretells, that *From the Riſing of the Sun, even unto the going down of the ſame, God's Name ſhall be Great among the Gentiles, and in every Place Incenſe ſhall be offered unto His Name, and a pure Offering*: The laſt Word of this Text, is in the *Hebrew* the ſame which is every where uſed, to ſignify *an Offering of Meal*, or *Flour*; And it is certain, that he could not mean the Levitical Meal-offering, for that was never intended to be offer'd from *the riſing of the Sun to the going down of the ſame*; This is a Character which belongs only to the Chriſtian *Euchariſt*, which was deſign'd by God to be offer'd *every where*, by which meant, God's Name was to be Great among the Gentiles; for the main Body of the Chriſtian Church, from the Time of the Apoſtles to this very Day, were and are Gentiles, ſuch as are not of the Stock of *Abraham*, according to the Fleſh: Nor was this Prophecy, of the Meal-offering to be made among the Gentiles to the true God, ever fulfilled otherwiſe, than by God's cauſing the Chriſtian *Euchariſt* to be celebrated, wherever the Goſpel has prevail'd.

Difference between the Meal-Offering and Euchariſt.

The Reader is miſtaken, if he thinks I aſſert, that the Meal-offering of the Jews was the ſame Sacrifice in ſubſtance with the Bread and Wine in the Communion: It was an Offering that was the moſt like it of any other, and therefore was the moſt apt Type in which the Prophet could repreſent it: As therefore Incenſe does in this Text of *Malachi* typify Prayer and Praiſe, ſo does the Meal-offering the Bread in the Communion. The Jewiſh Meal-offering was a Compound of [k] fine Flour, Oil and Salt, [l] no Leaven was to be put into it, except it were for a [m] Thanksgiving, or for the [n] Firſt-fruits, in which laſt Caſe it was not to conſiſt of Ground-meal, or Flour, but of [o] Ears of Corn dried by the Fire. [p] Frankincenſe was always to be put on it, ſave when it was a Sin-offering, then it was to be [q] without either Oil or Frankincenſe. By this it appears

[i] *Mal.* i. 11. [k] *Levit.* ii. 2, 13. [l] *Lev.* ii. 5, 10. [m] *Lev.* vii. 13. [n] *Lev.* xxiii. 17. [o] *Lev.* ii. 14. [p] *Lev.* ii. 2. [q] *Lev.* v. 1.

hat the Meal-offering was a very proper Type of the Bread in he Communion, not only as it was without Life or Blood ut as it conſiſted chiefly of Flour, or at leaſt parch'd Corn; ut it was in no other Particular the ſame with the *Euchariſt*; or I ſuppoſe, no one of our Church will ſay, that Oil, Salt r Leaven, are neceſſary Ingredients of the Sacramental Bread; but all of them may either be put in or left out at Diſcretion. There was indeed a Diſpute in the middle Ages f the Church, between the *Greeks* and *Latins*, whether the *Euchariſt* ought to be adminiſtred in leaven'd or unleaven'd Bread; but the wiſeſt of each contending Party have long ince agreed, that this ought to be left to the Cuſtom and Diſcretion of every Church.

Meal-Offering a Type of the Euchariſt, *as moſt Holy.*

In another reſpect, the Meal-offering of the ews was a very agreeable Type of the Chriian *Euchariſt*; I mean, as it was [t] *a Thing* MOST HOLY *of the Sacrifices of the Lord*, which is a Title never given to any Thing oferʼd at the Altar, excepting the Meal-offering, nd the Sacrifice for Sin and Treſpaſs; no Jew might eat ny part of it, ſave the [u] Prieſts only, even when it was ofer'd with a Peace-offering: tho' the greateſt part of the Carkaſe of the Beaſt was to be eaten by the Perſons who offer'd it; yet the Meal-offering was the Prieſt's Portion, therefore it is call'd [x] *the Bread of God*, which was a Title peculiar to that part of the Sacrifice which was burnt on the Altar, or which was reſerv'd for the eating of the Prieſts. It was therefore a moſt fit Type of the *Euchariſt*, which is the moſt ſacred and ſolemn Inſtitution which God ever vouchſaf'd to Men. And the greateſt Dignity of the Chriſtian People conſiſts in this, that they are admitted to eat *the Bread of God*, to partake of that which is MOST HOLY, as the Jewiſh People never were; and in this Particular, all Chriſtian Men are Prieſts in ſuch a Senſe as the Jewiſh Laity never were, tho' both the Chriſtian and Jewiſh People are [y] equally honour'd with the Title of Prieſts.

Wine offer'd in the Heathen Sacrifices, and ſome reſerv'd for the Feaſt.

There is no certain Evidence, whether the Drink-offerings of the Jews were wholly pour'd out on the Altar, or whether ſome part were reſerv'd for the Prieſts, or even for the People; but this is ſure, that in the Gentile Sacrifices, ſome Portion of the Wine offer'd to their Gods, was generally kept to be drank by the

[t] *Levit.* ii. 3. [u] *Lev.* viii. 10, — 14. [x] *Lev.* xxi. 22. [y] *Exod.* xix. 6. 1 *Pet.* ii. 9.

Offerers,

Offerers. The idolatrous *Iſraelites* ſate down to drink as well as eat, and St. *Paul* alledges this as a Proof of their Idolatry in theſe Words, [x] *Neither be ye Idolaters, as were ſome of them, as it is written, the People ſat down to eat and drink*; and he in the ſame Chapter intimates, that the ſame Practice ſtill remain'd among the Heathen of that Age, and therefore calls the Wine drunk by them in the Idol Temples, *the Cup of Devils*, as having been offer'd to them; therefore *Eſther* is repreſented by the Apocryphal Writers, as juſtifying her ſelf that [y] ſhe had not *drunk the Wine of the Drink-Offerings*; for it ſhould ſeem that King *Ahaſuerus*'s and *Haman*'s Table, was ſerv'd with Wine brought from the Temples; or elſe the practice of making Libations to their Gods, and by this means making all the Wine they drank at their Feaſts, an Oblation, by pouring out ſome part of it in Honour to their falſe Gods, is ſuppos'd by this Writer to have prevail'd in the Court of this Prince; and that this was no Fiction, we may learn from the ſacred Book of *Daniel*; for this Prophet [z] *requeſted, that he might not defile himſelf with the Portion of the King's Meat, nor with the Wine which the King drank*; for it can ſcarce be conceiv'd, how the King's Wine could defile *Daniel*, but by having been offer'd to Idols; by which means it became an Abomination to all true *Iſraelites*. *See further Proof for the uſe of Wine in Sacrifice in* Grotius, *on* Mat. XXVI.

Wine mixt with Water of old in the Euchariſt.

I have before in this Section obſerv'd, that tho' many learned Men believe that the Jewiſh Drink-offerings were Wine unmixt with Water, yet there is no certainty in this Point; and I have prov'd that the Gentiles offer'd Wine and Water together. This I obſerve, in order to anſwer a Cavil made by ſome, as if Water with Wine were uncapable of being offer'd in Sacrifice according to the receiv'd Doctrine both of Jews and Gentiles. Now it is certain, that the Primitive Chriſtians did offer Water mingled with Wine in the Euchariſtical Cup. *Juſtin Martyr* (a. p. 2. Ap.) *Irenæus* (ff. p. 6. Ap.) *Clemens Alexandrinus* (b. p. 7. Ap.) and *Cyprian* (m. p. 12, 13, 14. Ap.) do expreſly mention it: And tho' we know there were ſeveral Hereticks that uſed Water only in the Sacrament, yet we have not heard of any in the moſt Primitive Times, that us'd Wine alone, either in the Church or without it: And this Practice remain'd univerſal for the firſt fifteen Hundred Years after Chriſt, in all Churches, excepting that of *Armenia*.

[x] 1 *Cor.* x. 7, 21. [y] *Eſther* xiv. 17. [z] *Dan.* i. 7.

'Tis

is certain, [a] three of the Evangeliſts do intimate, that the up offer'd by Chriſt was Wine, or *the Fruit of the Vine*; and ce the Scripture makes no mention of Water, I hope all arned, Charitable Chriſtians will judge favourably of the hurch of *England* for uſing none: And on the other ſide, e of the Church of *England* ought by no means to cenſure hers who put Water into the Cup; for they have the con- nt of the Church Catholick of all Ages with them in this rticular. [*] *Pfaffius* ſhews, that the Cup of Bleſſing among e Jews did for the moſt part conſiſt of Wine mixt with ater, and from thence concludes, that the Primitive Church ok this Practice from them, as it is certain they did veral others: He might from the Uſe of the Jews have fely inſer'd, that it is moſt probable our Saviour qualify'd e Wine with Water; for the Wine bleſſed by our Savi- r for the *Euchariſt*, was what remain'd after the concluſion the Paſſover; it is obſervable, that [c] *Moſes* takes no No- ce of the Water mingled with the Blood of the Covenanting acrifices offer'd at his own Directions; yet [d] St. *Paul* aſſures s, that *Moſes took the Blood with Water*: No certain Conclu- on can be drawn from the Evangeliſt's Omiſſion, any more han from that of *Moſes*. The Mixture of Water with the Wine, makes the Old and New Covenant more exactly to nſwer each other.

I have ſaid what is ſufficient, to ſhew that Bread and Wine n themſelves conſider'd, are Subſtances or Materials very roper for a Sacrifice, and that tho' Living Creatures were erhaps in all Ages offer'd by ſome People, but eſpecially by he Jews and the Gentiles of the Times next before and after ur bleſſed Saviour; yet that thro' all theſe Ages, Bread, Wine, and all other valuable Fruits of the Earth, were eſteem'd roper Sacrifices, and us'd as ſuch; and that therefore we ave the unanimous Conſent and Agreement of all the ancient People with us, when we affirm the Bread and Wine of the *Euchariſt* to be fit Materials for a real Sacrifice.

And Bread and Wine offer'd in the *Euchariſt*, are not a Sacrifice only, but a moſt excellent one; And that,

1. Becauſe by the uſe of this Sacrifice, we are freed from the Yoke and Bondage of thoſe various Sacrifices of the Jewiſh Law, with the Burden of thoſe numerous Ceremonies, with which they were attended. We have our Minds no longer encumbred and oppreſs'd

The Simplicity of the groſs Subſtances in the Euchariſt.

[a] *Matth.* xxvi. 29. *Mark* xiv. 25. *Luke* xxii. 18. [*] De Oblatione Euchariſt. *p.* 173. &c. [b] *Levit.* v. 2. xxiii. 13, 17. *Numb.* xv. 1, — 12. [c] *Exod.* xxiv. 5, 6. [d] *Heb.* ix. 19.

with

with the Study and Conſideration of that Multitude of Ma-rials, which the Jews were oblig'd to provide for the Perfo-mance of divine Worſhip: The meaner People are no long-under Doubts and Scruples, whether they ought to put them-ſelves to the Charge of a Beaſt, or to carry only a Meat-offering to the Altar: There is one Sacrifice only to be offer'd by all and for all our Needs, Wants and Joys, and in which all may contribute according to their ſeveral Abilities. The ſubſtance or natural Ingredients of our Sacrifice are not difficult to be procur'd, or coſtly to be purchas'd: We are tied to no certain bulk or quantity of Bread and Wine, as the Jews were in their unbloody Sacrifices. We have no occaſion to diſtract our Minds with Care, how the Bread and Wine which we offer, be made; it is ſufficient that it be Bread and Wine, the beſt that we can procure. In a word, the Chriſtian Sacrifice is like the Goſpel itſelf, plain and ſimple, which does not employ either the Mind or Body, with ſo many external Obſervances as the Jewiſh Sacrifices did.

The Dignity of the Myſterious Subſtance.

2. But that which renders the *Euchariſt* the moſt excellent and valuable Sacrifice that was ever offer'd, except the Perſonal Sacrifice of Chriſt, is this, that the Bread and Wine then offer'd, are in Myſtery and inward Power, tho' not in Subſtance, the Body and Blood of Chriſt. This raiſes the Dignity of the Chriſtian Sacrifice above thoſe of the Law of *Moſes*, and all that were ever offer'd by meer Men: As it is Natural Bread and Wine, 'tis the Sacrifice of *Melchiſedeck*, and of the moſt ancient Philoſophers: As it is the Sacrifice of the Sacramental Body and Blood of Chriſt, it is the moſt ſublime and divine Sacrifice that Men or Angels can offer.



CHAP.

CHAP. I. Sect. V.

f the Agreement and Diſagreement of the Eucha-riſt, *with the Sacrifices of the Ancients, as to the commendable Qualities of the Sacrifice.*

In treating of the Qualities of Sacrifice, I ſhall,

1. *Shew what Qualities have always been thought moſt ex-lent in Sacrifices.*

2. *And in what Meaſure theſe Qualities belong to the* Eu-riſt.

1. What Qualities have always been thought moſt Ex-lent in Sacrifices; and theſe are,

1. *That it be the beſt that Men have to give, if they be to chuſe what they will offer.*

2. *That it be what is moſt agreeable to the Will of God, if Will in this Particular be made known to us.*

THAT the moſt excellent Property of Sacrifice is, That it be the beſt we ve to give, if we be left to chuſe what will offer. It ſeems highly proba-, that this was the caſe of *Cain* and el: God had not expreſly determin'd what ſort of Things wou'd have in Sacrifice, or what ſhou'd be the Qualities, operties, and Conditions of the Things which they were offer in the Honour and Worſhip of God; therefore each them offer'd ſuch Things as their Craft, and Way of Life niſh'd them withal: The Husband-man of the Fruits of the rth, the Graſier of his Cattle, or of the Wool, and Milk them: But it is probable, that *Cain* had not due Regard to s Rule of giving the beſt he had to God, as his Brother el did; for we are aſſur'd, that the latter gave *more*, or a *ater Sacrifice* to God, than the former. He gave a Proof his Faith in the Goodneſs of God, by offering in a more large d plentiful manner, than the other, or by chuſing what was

Sacrifice ought to be of the beſt we have.

was largeſt in its Kind; for the [a] Original *Greek* Word will bear either of theſe Significations; but the Word *excellent* is added by our Tranſlators, and was not uſed by St. Paul. *Noah* choſe of the clean Beaſts, and Birds, that is, ſuch as were fit to be eaten, and therefore moſt valuable. And it may be obſerv'd in general, that the Sacrifices offer'd by *Jews*, and *Gentiles* too, conſiſted of ſuch Things as were moſt proper for Food, or at leaſt for Clothing, tho' not without ſome Exceptions. The Reaſon of this is very plain, namely, That Sacrifices were uſed long before Silver and Gold, or the Things which we now moſt value, were diſcover'd, and before the Standard of Exchange, that is, Money, was invented. And the Cuſtom of offering Victuals and Drink, being eſtabliſh'd before other Things, which are now counted more precious, were in Uſe, did ſtill continue, and was the univerſal Practice of all Nations. And the Example of melting down Silver and Gold, and ſuch-like Novelties, as *Cræſus* did, are very rare. For what is moſt ancient in Religion, hath always been eſteem'd to carry a ſort of Authority with it. And in Truth, there is more intrinſick Value in a Loaf of Bread and a Flagon of Wine, than in all the Gold and Silver of the *Indies*; becauſe the former will for ſome Time ſupport our Lives, the other cannot do it of itſelf, but only as by the Conſent of Men it has a Value ſet upon it, whereby it *anſwers* and is the Price of all Things.

This was the Opinion of the Heathen.

I need not alledge particular Texts of Scripture, or the Sayings of ancient Heathen Writers to prove, That whatever was offer'd in Sacrifice, was to be the beſt in its Kind; that the Animal to be ſlain at the Altar, was to be without Blemiſh, and perfect in all its Parts [b]: The [c] Law of *Moſes* indeed, in one Caſe, according to our Tranſlation, allow'd an Animal that had *ſomething ſuperfluous, or lacking*, to be offer'd to God; but it was only as a *Free-will-offering*, and the ancient *Greek* Tranſlators do ſo render this Text that it is plain, they only thought, that ſuch a Beaſt might be kill'd by the Owner for his proper Uſe. And this ſeems moſt agreeable to the whole Tenour of the Law: The

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[a] *Heb.* xi. 4. πλείονα θυσίαν, *more*, or a *more ample Sacrifice*.

[b] *Ainſworth* on *Levit.* vi. 12. obſerves from *Maimonides*, that according to the Notions of the Rabbies, the very Wood burnt on the Altar was to be of the beſt, not Worm-eaten, not of the Wood of Old Buildings pull'd down. [c] *Levit.* xxii. 23. The LXX. render it, σφάγια ἀποδήσεις αὐτὰ σεαυτῷ.

Prophet pronounceth a Curſe on him, That [d] *having a Male in his Flock, voweth, and ſacrificeth a corrupt Thing.* And even *Saul* took Care, that none but [e] *the beſt of the Sheep and Oxen,* ſhould be ſacrific'd to the Lord.

The Care of the Heathen in this Point.

The Heathen, excepting the *Spartans*, who offer'd the moſt ſcrubbed Animals, had their Prieſts, or other Officers, whoſe peculiar Care it was to view, and examine the Beaſts, that were to be offer'd: And *Solon* made a Law at *Athens*, That none but *ſelect* Sacrifices ſhould be brought to the Altar. [f] *Virgil* ſpeaks of *choſen two-yearing* Sheep ſlain in Sacrifice.

A Sacrifice of Righteouſneſs, is a large Sacrifice.

And indeed it ſeems very clear, That by *a Sacrifice of Righteouſneſs*, in the *Old Teſtament*, (for the Phraſe is not found in the *New*) is meant, a large, generous Sacrifice, without any Defect or Imperfection. It is firſt uſed in *Moſes*'s Bleſſing to *Zebulon* and *Iſſachar*, of whom it is ſaid, [h] *They ſhall call the People to the Mountain, there they ſhall offer Sacrifices of Righteouſneſs: for they ſhall ſuck of the Abundance of the Seas, and the Treaſures hid in the Sands.* The Meaning of which is, That theſe two Tribes ſhall be enabled to offer coſtly Sacrifices, and by this Means, to give a good Example to their Neighbours in going to *Zion* to perform their Devotions; becauſe of lying near to the great Ports of *Tyre* and *Sidon*, they ſhall grow very rich. Their Riches indeed could not make them more pious, or virtuous than their Neighbours; but they were by this Means qualify'd to be more liberal in their Sacrifices: And every Body knows, that *Righteouſneſs*, often ſignifies *Liberality* in holy Scripture. *David* promiſes, That when [i] God ſhould *be pleaſed to be gracious and favourable to Zion*, in making it the ſettled Place of Worſhip, and to *build the Walls of Jeruſalem*, then *He ſhould be pleaſed with the Sacrifices of Righteouſneſs*; and preſently tells us, what he means by this Expreſſion, namely, *Burnt-offerings, and Oblations*, or *Burnt-offerings, and Whole-Burnt-offerings*, as our laſt Tranſlators have it; by which is meant, great Plenty of theſe Sacrifices. If *David* had meant a Sacrifice conſiſting of Righteouſneſs; and by Righteouſneſs, meant holy, and virtuous Affections and Diſpoſitions; this might as well have been underſtood before *Zion* was the Place of Worſhip, as afterwards. At another Place, *David* calls upon his

[d] *Mal.* i. 14. [e] 1 *Sam* xv. 15. [f] Μωυβοσκοποι, & Μογοτεργισαι. [g] *Lectas de more Bidentes. Æn.* IV. ver. 57. *Æn.* VI. 39. ſee *Servius*'s Notes there. [h] *Deut.* xxxiii. 12. [i] *Pſal.* li. 18, 19.

Enemies

Enemies to [k] *offer the Sacrifice of Righteouſneſs.* [*] *Achitophel* ha
ask'd *David* Leave to go to *Hebron*, and pay his Vows; th
was only a Pretence to make an Eſcape from King *David*, a
to joyn *Abſalom*, and his Party; yet he did actually *offer Sa
crifice* : *David* had Reaſon to ſuſpect, that this Politician u
der the Colour of Religion, was brewing Miſchief; yet h
adviſes him and his Companions, if they did ſacrifice, to d
it as became Men of their Condition, that is, with a boun
ful Hand. Tho' if any Man think that the Royal Prop
intended by this Expreſſion to give them an Admonition, th
they ſhould ſeaſon their Sacrifices with Piety and Holineſs;
have no Objection againſt this, but that in the two Texts b
fore-mention'd, the Phraſe carries no ſuch Meaning. *Mal
chy* foretells of the *Meſſiah*, That [l] He ſhall *purify the Son
Levi*, the Goſpel Prieſts, ſo as that *they ſhall offer Sacrifice
Righteouſneſs* : This too may ſignify a plentiful, ample Obl
tion. For *Irenæus* teſtifies, That many Chriſtians offer'd
they had. But it is evident upon the Whole, that in wh
ever Senſe you take it, yet *Righteouſneſs* could not be the Sa
crifice itſelf, but the Quality which belong'd to it, or to tho
that offer'd. So by a [m] *Sacrifice of Shouting*, is not meant
Sacrifice made up of Sound, but Burnt-offerings and Peac
offerings, over which the Trumpets were blown. But th
where Men were left at Liberty, they generally thought them
ſelves oblig'd to preſent the Beſt they had for the Uſe of th
Altar; yet ſtill the next Rule often took place of this,
mean,

2. That if the Will of God be known, That Sacrifice is
be prefer'd, which He Himſelf hath choſen. For I ſuppo
no Man would ever diſpute, Whether God, or Man, wer
the moſt proper Judge of what is to be offer'd in Sacrifice, o
what Properties in the Creatures offer'd, are moſt acceptab
to Him. For ought appears, God did never determine th
Quality of the Things offer'd by the Patriarchs before th
Law, but they were left to their own Diſcretion; but unde
the Law the *Iſraelites* were in a great Meaſure ſtinted, an
confin'd in this Reſpect. If they offer'd a bloody Sacrifice, i
muſt be a Bullock, Sheep, Goat, a Turtle-Dove, or youn
Pigeon : If it was intended for a Burnt-offering, it muſt be
Bull, a Ram, or He-Goat; if for a Sin-offering for a priva
Perſon, it was either a young Bullock, or a Lamb, or Kid o
the Female Sex; if it was a Peace-offering, either Bullock
Sheep, or Goat, Male, or Female : If his Sacrifice was un

[k] *Pſal.* iv. 5. [*] 2 *Sam.* xv. 7.—12. [l] Mal. iii. 3. [m] *Compa*
Pſal. xxxii. 6. Numb. x: 10.

blood

ody, yet the Quantity of the Meal and Wine, was in moſt ſes fix'd and certain, and no Room left for the Offerer's oice: And it was Preſumption in any Man to pretend to uſe better than God had done.

The Care of the Gentiles, *in that Point.*

The *Gentiles* too were ſenſible, That they ght not to offer any other Thing, than what eir Gods (ſuch as they were) had ſingled out this Purpoſe, if they knew, or fancy'd, or d by Tradition been inform'd, what Creatures re moſt agreeable to them. 'Tis true, their pretended ds were very fantaſtical in making their Choice of Sacri-es, or rather, they who would be thought the Interpreters, re very oddly conceited in this Reſpect; for ſome Gods ft have what they lov'd offer'd to them, as *Mars* a Bull, us a Dove, *Æſculapius* a Cock; others what they hated, *Bacchus* a Goat, becauſe it was an Enemy to the Vine, *Ce-* a Sow, becauſe that Animal uſed to deſtroy the young nits of the Earth; *Hecate* a Dog, becauſe this Brute uſes to rk at the Moon; for *Hecate* was no other than the Moon rſelf. And the Notions which they had of the Excellence one Sacrifice above another, were very uncertain and in-ſiſtent: The Generality of them thought a Bullock the ſt; yet the *Romans* believ'd the Sheep to be *the greateſt Sa-fice*, tho' not in Bulk, yet in its Fitneſs to be offer'd to the ds: *Plato*, as [a] *Cicero* reports his Opinion, look'd upon rds as *the richeſt Preſent* to the Gods; but *Pythagoras* and Followers, the moſt ancient *Greeks* and *Latins*, judg'd kes and Fruit, and ſober Drink-offerings, that is, in which re was no Wine, moſt acceptable to them.

Their Uncertainty in this Matter.

It is certain, they had no Light in this Par-ular, but from their own Conjectures, or d Traditions. But that they always acted this Principle, That the Gods themſelves re the moſt proper Judges in this Point, ap-ars from this, that when they were at a Loſs what to offer, d had try'd many Sacrifices to no Purpoſe, they conſulted eir Oracles; for from them they hoped to have the moſt rtain Intelligence concerning the Will of their Gods in s, as well as other Matters. *Cicero* gives us a remarka-e Inſtance of this: [b] "The *Athenians*, ſays he, con-"ſulted

[a] De Legib. L. 2. Poſt med. Aves divitiſſima dona. [b] Cum nſulerent Athenienſes Apollinem Pythium, quas potiſſimum eligiones tenerent, Oraculum editum eſt, EAS QUÆ ESSENT MORE MAJORUM: Cum iterum veniſſent, Majorum-

" ſulted *Apollo*, *What Modes of Worſhip they ſhould retain*
" the Oracle anſwer'd, *Such as their Anceſtors had practiſed*
" When they came again, and ſaid, *The Practice of their An-*
" *ceſtors had been often altered*, and deſir'd to know, *which*
" *Mode of the various Modes of their Anceſtors, they ſhould chuſe*
" the Anſwer was, *That which was the beſt*: And truly that
" which is beſt, is to be accounted moſt ancient, and moſt
" agreeable to the Gods," as *Cicero* there adds. And from
hence we may learn the great Uncertainty, and Inconſiſt-
ence of Tradition in Things relating to Religion; and yet at
the ſame time the common Notion of Mankind, that what
it does appear to be certain and uniform, a great Regard is
due to it. From hence appear the endleſs Doubts and Per-
plexities of the Heathen in Religious Matters; and from hence
we learn what their Judgment was, as to the Doctrine I am
now ſpeaking of; namely, That when the divine Will cannot be
known concerning the Manner, and Properties of Sacrifice,
we are to look no farther: For it was to this End that the
Oracle was conſulted, tho' the Queſtion which they put
was rather evaded, than anſwer'd.

And their Superſtition.

They who look'd upon themſelves as better aſſur'd concerning the Will of their Gods in Relation to the Quality of the Beaſt which they were to offer, were moſt dotingly ſuperſtitious in taking Care, that the Beaſt might be preciſely ſuch as that God requir'd: Of this, [r] the *Egyptians* are a very notable Inſtance, who being perſuaded, that their Gods, eſpecially *Epaphus*, or *Apis*, tho' Black himſelf, had a ſtrong Averſion to that Colour, in any Bull that was ſacrific'd to him, uſed to appoint an Officer on purpoſe to view, and inſpect with the moſt nice Exactneſs the whole Body, and Tail of the Beaſt which was to be ſlain in Honour to him: They did not think it ſufficient to have him carefully ſurvey'd as he was ſtanding on his Legs, but they threw him on his Back, and carefully pry'd into every Part; and if but one Black Hair appear'd, he was rejected, as unworthy to become a Sacrifice to *Apis*. If, after the ſtricteſt Examination, not one Black Hair was found about him, he was mark'd, or ſeal'd by the Officer, who made the Inſpection; and it was preſent Death by the Law, to offer any Bull that wanted his Seal.

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que morem dixiſſent ſæpe eſſe mutatum, quæſiviſſentque quis morem potiſſimùm ſequerentur, è variis, reſpondit, OPTIMUM: Et profecto ita eſt, ut id habendum ſit antiquiſſimum & Deo proximum, quod ſit optimum. *de Legib. poſt med.* L. II.

[r] *Herodot.* L. II. c. 38, 39.

2. Now to apply what has been ſaid to the *Euchariſt*, and to ſhew in what Meaſure theſe Qualities belong to it; we have here that Sacrifice, which is, if we reſpect the natural Qualities of it, ſuch an one as ſome of the wiſeſt Men have eſteem'd more agreeable to the Nature of Divine Worſhip, than any other; Sacrifice free from all that Stench and Gore, with which bloody Oblations are more or leſs accompany'd; and which made them loath'd by Men of nice and tender Senſes.

The Qualities of Bread and Wine, render them a pure Sacrifice.

But becauſe what has Life and Blood, is in its own Nature to be prefer'd before that which is ſenſeleſs, becauſe God in the Law which He gave to the *Jews*, prefer'd bloody Sacrifices before unbloody ones, and allow'd a Meal-offering to be an Atonement for Sin, only in Caſe the Offender were too poor to bring a Bullock, or a Goat; and eſpecially ſince God's own Sacrifice, the *Paſſover*, was a Lamb, not a Sacrifice of Meal, or of the Fruits of the Earth; therefore to render ourſelves ſenſible of the true Value of the Sacrifice of the *Euchariſt*, we are to conſider it as intended by Chriſt to be a full and perfect Repreſentation of his Body and Blood; and Chriſt's Sacramental Body and Blood, are as uſeful, and beneficial to us, as if we had his Natural Body lying on our Altars: And ſo the *Euchariſt* has the Purity and Cleanlineſs of an unbloody Sacrifice, and the Value of a bloody one; it is of infinitely greater Efficacy than all the bloody Sacrifices of the *Jews* joyn'd together, as being the Communion of the Body and Blood of Chriſt. It is not only the Beſt we have to give; but it is that which by the Will of God, and our Redeemer, we are authoriz'd to offer, as long as the World endures; for thus we are to ſhew forth Chriſt's Death till He come. And thus the holy *Euchariſt* is the PURE MEAL-OFFERING, every where to be preſented on God's Altar, and this Meal-offering, is to us in Spirit and Power the Body of Chriſt, which takes away the Sins of the World.

Eſpecially as a Repreſentation of the great Sacrifice.

The Intimation that I have given, That bloody Sacrifices have ſomewhat of Impurity in them, may at firſt Sight ſeem to reflect Diſhonour on the great Sacrifice of Chriſt, who was ſlain as a Lamb without Spot or Bleniſh; but this Surmiſe will vaniſh, when it is conſider'd, that the Reaſon of this Impurity, proceeds from the corruptible Nature of all the Bodies of living Creatures; but now the Body of Chriſt Jeſus was not ſubject to this

The Sacrifice of Chriſt pure, tho' bloody.

Weakneſs or Infirmity; He *ſaw no Corruption*, nor was He liable to any. By the Will of God, and the hypoſtatical Union of the divine Nature with his humane Body, He was freed from the common Law of Putrefaction.

The ſlaying of Him impure; and therefore not perform'd by Himſelf.

It is evident, there was one very groſs Impurity, a moral, as well as natural Turpitude, which accompany'd the ſacrificing of Chriſt's Natural Body; I mean, the barbarous, and inhumane Violence, by which it was ſlain. If the ſlaying this Sacrifice, had been an Action neceſſary to be perform'd by the Prieſt, it is evident, that Chriſt could not have been a proper Sacrifice unleſs it can be ſuppos'd that the Holy Jeſus could be guilty of laying violent Hands on Himſelf; and if we will believe Scripture, 'tis certain in Fact, that He did not. St. *Peter* directly charges the *Jews* with this horrible Murder; [q] *Ye Men of Iſrael, hear theſe Words, Jeſus of Nazareth, a Man approved of God among you by Miracles, ye have taken, and* BY WICKED HANDS HAVE CRUCIFIED AND SLAIN; and again, [r] *Ye deny'd the Holy One and Juſt, and deſired a Murderer to be given unto you, and* KILLED THE PRINCE OF LIFE. And the ſame Apoſtle ſays twice, That [s] the *Jews* SLEW JESUS, *and hanged Him on a Tree.* And if St. *Peter* had not charg'd the *Jews* with the Murder of Chriſt Jeſus in ſuch down-right Terms, as he did; yet we have the Hiſtory of the Proceſs of this whole Affair: We know that the *Jews* extorted the Sentence of Death from *Pilate* by their importunate Clamours; that Chriſt was the Inſtrument of his own Death, only by reſigning Himſelf up to God, and ſubmitting to the Violence of his Enemies. We are aſſur'd that the Soldiers nail'd Him to the Croſs; he that did moſt effectually ſhed his Blood by piercing his Side, was a Man of Arms, and not a Prieſt: And therefore we may ſafely pronounce, That tho' the Sacrifice, and Oblation, were the moſt pure and perfect that ever were, or can be perform'd; yet on the other ſide, the killing of this Sacrifice was the moſt wicked Action, that ever was, or can be committed; and that therefore it was neceſſary that the ſlaying the Sacrifice, and the offering it, ſhould be ſeparated from each other. And Chriſt by his Wiſdom did not only make a Diſtinction between theſe two Actions, by doing the pure Part Himſelf, and leaving the wicked Part to be done by his Enemies; but He put a conſiderable Diſtance of Time between these two Actions; He perform'd the Oblation over Night, immediately after He had eaten the *Paſſover*; He offer'd Himſelf

[q] *Acts* ii. 22, 23. [r] *Acts.* iii. 15. [s] *Acts* v. 30. x. 39.

nder the Symbols of Bread and Wine, when He inſtituted he *Euchariſt*; but He was not ſlain till the next Day, till bout twenty Hours after He had, as a Prieſt, offer'd Himſelf Sacrifice to God. We are therefore very certain, that Chriſt id not, could not offer Himſelf by killing the Sacrifice; for hen He muſt have kill'd Himſelf, and then this bloody Sarifice muſt have been in all Reſpects groſly impure; but by roviding that there ſhould be ſo large an Interval between he one and the other, He hath effectually ſecur'd the Purity f the Sacrifice; and the ſlaying of this Sacrifice was done nce for all; and is never to be repeated: But what Chriſt id, when He gave Himſelf to God under the Types of Bread nd Wine, we are commanded to do in Remembrance of im.

Our Saviour indeed, [t] *laid down his Life*, nd ſo does every Martyr that dies for the Ho- *How our Saviour laid down his Life.* our of God, and the Benefit of the Church; o St. *John* tells us; [u] *We ought alſo to lay down ur Lives for the Brethren*: But no Body, I ſupoſe, will call him a Martyr, who puts himſelf to Death. When therefore Chriſt ſays, [x] *I have Power to lay down my Life, nd I have Power to take it again*, his Meaning is, That He ad not only that Power, which every Man certainly has, to y down his own Life; but that He had Power to take it gain, in which He exceeded other Men. A Martyr lays own his Life, when by a devout Act of Self-reſignation he xpreſſes his Readineſs to die, in order to give Teſtimony to he Truth. Our Saviour laid down his Life, when by a free ct of his own Will He did give his Body and Blood to God, n the Holy Sacrament.

I queſtion not but that our Saviour, as He was a divine erſon, had Power to ſhorten, or lengthen his own Life, ithout the application of outward Means; but I believe, ery Few will be of Opinion, that our Saviour could by a ivine Act ſhorten his Life without a Blemiſh to his Virue. He came to be a perfect Example of all Duty; and ilfully to haſten our own Death, will ſcarce be allow'd to e agreeable to the Rules of Religion: And we may ſafely reſume, that our Saviour would never do any Thing that not reconcileable to the moſt ſtrict Rules of Virtue. And o' our Saviour's divine Power was ſufficient to have put a reſent Period to his Life, whenever He thought fit; yet it is be obſerv'd, that it has always been the Opinion of the ifeſt Chriſtians, that this divine Power did not at all exert it-

[t] *John* x. 17. [u] 1 *John* iii. 16. [x] *John* x. 18.

ſelf, during the Time of his Temptation and Crucifixion. *Pilate* indeed *marvelled, if He were already dead*[y]: But he had had no Occaſion to wonder, if he had known how our Saviour's Conſtitution was broken with the continual Hardſhips of his Life, the frequent Watchings and Faſtings which He practiſed, with the Zeal He had for God's Houſe, and the Purity of his Worſhip, by which He was eaten, or conſum'd; with the Contradiction of ſo many perverſe Enemies, and eſpecially with that Agony, which ſeiz'd, and continu'd on Him ſo many Hours the Night before, which was ſo violent, that it forc'd from Him great Drops of Blood; and laſtly, with his bearing the Croſs, ſo long as his Strength enabled Him; if, I ſay, *Pilate* had conſider'd all this, he would not have found any Occaſion to wonder, that in few Hours hanging on the Croſs Nature was ſpent, and Life fail'd. He that conſiders how our Saviour paſs'd the foregoing Night, and eſpecially what He underwent in the Garden, will ſee Reaſon to conclude, that He muſt have been half dead, before He was nail'd to the Croſs. There is no doubt but our Saviour died ſooner than Malefactors commonly die, or than the two Thieves crucify'd with Him. Felons, and Mutineers are for the moſt Part a hardy Race; they maintain Nature well with Plunder and Rapine; whilſt our Saviour by Mortification and Self-denial, had made the Stream of Life run very low, even before He came to ſuffer: The two Thieves had not undergone ſuch an Agony as our Saviour did the foregoing Night, and had probably been Strangers to moſt of thoſe Hardſhips, which reduc'd Chriſt Jeſus to ſo weak and feeble a Condition.

They are hard put to it for Arguments againſt the Doctrine of the *Euchariſt*, who will aſſert, That Chriſt offer'd Himſelf a Sacrifice upon the Croſs only here on Earth, and that He was offer'd only by being ſlain; and ſo render the Sacrifice of Chriſt a very bloody one indeed; ſo bloody, that it cannot be reconcil'd to Purity of any Sort, till killing one's ſelf be eſteem'd a Virtue.

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[y] *Mar.* xv. 44.

Chap. I. Sect. VI.

Concerning the Agreement and Diſagreement of the Euchariſt, *with the Sacrifices of the Ancients, as to the Manner in which it is offer'd.*

No certain Rite neceſſary to make a Sacrifice.

MY Reader will not expect, when I undertake to ſhew the Manner of offering Sacrifice, that I ſhould enter into a long and needleſs Diſcourſe, concerning all the leſſer Ceremonies, uſed either by the ancient Jews or Heathen, or by the Chriſtian Church in offering Sacrifice: This would not be only tedious, and even endleſs, but alſo altogether uſeleſs: The Muſick, Dancing, Habits of the Prieſts and Aſſiſtants; the Garlands, Perfumes, and other Rites uſed upon killing, and offering Sacrifice, were rather the Garniſh, than neceſſary Formalities. My Buſineſs is to enquire what were thoſe Rites, or Forms whereby the Ancients did offer their Sacrifices, and which were ſo neceſſary to the Offering of them, that without thoſe Rites and Forms the Sacrifice could not be; and my End in doing this, is to convince my Reader, that no certain Rite, or Mode of offering a Sacrifice, excepting that of Prayer, is in it ſelf ſo neceſſary, as that a Sacrifice looſes it's Nature by being offer'd in another manner. If indeed a Jew offer'd a Feaſt without uſing the Forms preſcrib'd by the Law of *Moſes*, or in manner contrary to that Law, as *Saul* did, it is confeſs'd this was no legal Sacrifice, but it was ſtill a Sacrifice, and acknowledg'd ſo to be by *Samuel*; or whoever wrote this Hiſtory, for he expreſly declares, that *Saul*[a] *offer'd a Burnt-offering*; and I ſuppoſe, no one can doubt, but that a Burnt-offering is a Sacrifice.

Now the only Rites or Actions, that can be ſuppos'd neceſſary to Sacrifice, are either,

1. *The ſlaying of it, if it were a Living Creature.*
2. *Or the ſprinkling of the Blood.*

[a] 1 *Samuel* xiii. 9.

3. *Or the Burning all, or ſome part of the Sacrifice on the Altar, whether it were a Sacrifice with Life and Blood, or without it.*

4. *Or the waving of the Thing offer'd among the Jews, and the ſcattering of Cakes, or the Corn and Salt among the Gentiles.*

5. *Or elſe the preſenting any Creature,* with Prayer *to God, upon, or at the Altar.*

Slaying not the Act of Oblation among the Jews.

1. The ſlaying of the Sacrifice, if it be a Living Creature, is commonly thought a Rite abſolutely neceſſary; and indeed it was ſo in all thoſe Sacrifices of Beaſts among the Jews and Gentiles, in which it was requir'd, that the Blood ſhould be poured out at the Foot of the Altar; but yet even in this Caſe, to ſlay the Sacrifice, and to offer, were two Actions diſtinct from each other; and indeed the [b] Jews do expreſly declare it: They own that the killing of the Holy Things, or even the moſt Holy, that is the Sacrifice for Sin and Treſpaſs, might be done by Strangers, as well as by the *Levites*, or the Lay-offerers; whereas the ſolemn Oblation could be perform'd by none but a Prieſt. And indeed it is very evident by what has been already ſaid, that Things which have no Life or Blood, may be a true Sacrifice, tho' they are uncapable of being kill'd: And if ſlaying the Sacrifice were the Act by which it is offer'd, and neceſſary to be perform'd by the Prieſt, this would annul the Sacrifice and Prieſthood of Chriſt Himſelf, except any one will Blaſphemouſly ſay, that he murder'd his own Body.

Nor among the Heathen.

And even the ancient Gentiles look'd on the killing of the Sacrifice, not as the Action, by which it was offer'd up, but only as an Action neceſſary to be perform'd, in order to the conſuming of it; for the Gentile Prieſt did not uſually perform this ſervile Office. *Chryſes*, in *Homer*, officiates as a Prieſt in the firſt Sacrifice which that Prieſt deſcribes, but the Beaſts were kill'd by [c] thoſe who aſſiſted at that Solemnity. And he commonly uſes the ſame Words in the Account he gives of other Sacrifices. And in another Narration, which

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[b] See *Ainſworth* on *Levit.* i. 5. and *Lightfoot*.

[c] Αὐ̓ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν, καὶ ἔδειραν, Iliad. A ver. 459. Theſe Words are repeated as often as *Homer* deſcribes a Sacrifice. *Juvenal* Sat. XII. ver. 11. ſpeaking of a well-grown Beaſt offer'd in Sacrifice, thus expreſſes himſelf,

——— *& à grandi cervix ferienda Miniſtro.*

he ſame [d] Poet gives of a Sacrifice; *Neſtor* perform'd the Prieſt's Office, but *Thraſymedes* ſtrikes the Bullock down, and *Piſiſtratus* cuts its Throat. No doubt, there are Inſtances of the Prieſt's killing the Sacrifice upon ſome ſpecial Occaſions among the Heathen, as well as among the Jews; but ſince this was not perpetual, it is evident they did not eſteem the ſlaying of it to be the Rite, or one of the Rites, by which the Prieſtly Oblation was perform'd, for then it muſt have been done by none but the Prieſt. It is true, the latter *Greeks* being chiefly uſed to bloody Sacrifices, and making their Language agreeable to their Practice, expreſs *ſacrificing* and *killing*, by [e] one and the ſame Word; but this was but a Corruption of their Language, for I have [f] elſewhere ſhew'd that the Word did at firſt ſignify not to *Kill*, but to *Burn*, or otherwiſe to offer any thing to God.

2. As to the ſprinkling of the Blood, this was indeed according to the Notions of the Jewiſh Rabbies, the *very Root of their Sacrifices*: That is, by this means the Beaſts became proper Sacrifices; but then this can be meant only of thoſe which had Life, whereas I have ſhew'd that there is great reaſon to believe, that more unbloody Sacrifices were offer'd at the Altar of *Jeruſalem*, than Bloody, and the ſprinkling of the Blood could not be the *Root* of a Meal-offering: Nay, whatever the Modern Rabbies may pretend, yet it is plain, that both the Goats offer'd on the Day of Expiation were a Sin-offering, and they are ſo [g] expreſly call'd by *Moſes*; yet one of theſe was not ſlain at all, nor by conſequence could it's Blood be ſprinkled by the Prieſts; [h] it was *preſented alive before the Lord to make an Atonement*: So that a Sacrifice might expiate Guilt, tho' the Blood of it was ſtill running in it's Veins.

But as to the Heathen, they were perfect Strangers to this Rite of the Prieſt's ſprinkling the Blood: I have uſed my utmoſt Diligence in enquiring into this Matter, and cannot diſcover one ſingle Proof that it was ever uſed at any Altar, or Sacrifice, but the Jewiſh only. I have not only look'd in *Homer*, and the *Greek* Dramaticks, and made the ſtricteſt

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[d] Odyſ. Γ about ver. 450. [e] *Viz.* Θύειν.

[f] See Part I. p. 5, 6. I might have produced another Paſſage from *Homer* Il. I. ver. 219. where after the Sacrifice was killed, and the Feaſt prepared, and the Gueſts ſet down, the Poet ſays of *Achilles*,

——— θεοῖσι δ' ἔπειτα ἀνώγει
Πάτροκλον ἐν ἐταίρων, ὀδ' ἐν πυρὶ βάλλε δυτλάς.

[g] Lev. xvi. 5. [h] Lev. xvi. 10.

Search

Search that I could into other Writers, both *Greek* and *Latin*, but into thoſe, who have made Collections of *Greek* and *Roman* Antiquities; even the Diligence of *Gronovius* hath not furniſh'd us with one ſingle Example of *ſprinkling* Blood on the Altar. It is true, the Blood of the Beaſt was commonly let out of it's Throat, ſo near the Foot of the Altar, that it could ſcarce be, but that ſome of it muſt of neceſſity wet the Altar; but this proceeded from the ſlaying of it, which I have ſhew'd not to have been the Action, by which it was offer'd, nay generally ſpeaking, not perform'd by the Prieſt: I have put in the [i] Margin thoſe Paſſages of the ancient Writers, which relate to this Affair, that ſo my Reader may judge

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[i] *Herodotus*, L. 4. c. 62. deſcribes a Barbarous Sacrifice of the *Scythians* to *Mars*, to whom they offered many Beaſts, and eſpecially Horſes, and ſometimes Captive Men: the Altar was a very large Wood-ſtack three Stadia ſquare, one ſide of which was a gentle Aſcent. An old ſcymitar was faſten'd on the Stack, which was the Αγαλμα, or Repreſentation of *Mars*: they kill'd the Sacrifice in a certain Veſſel, and carry'd up the Blood, and pour'd it on the ſcymitar. It is probable this Sacrifice was, as to the manner of it, ſingular, and adapted to the bloody Nature of the ſuppoſed God to whom it was offered. On the contrary, when a Sacrifice was offer'd to *Peace*, the *Grecians* ſlew it at a diſtance from the Altar, *leſt the Altar of Peace ſhould be defiled with Blood*, as we learn from *Ariſtophanes*'s *Pax. verſ. Finem.* No concluſion can be made from theſe ſingular Inſtances, as to the general Rules of Sacrifice; but only this, that ſome Gods delighted to be drench'd with Blood, but that others abhorr'd it; and that therefore it was not any certain neceſſary Rite of Sacrificing. In the Inſtance from *Herodotus*, not the Altar, but the *Agalma* was perfuſed. *Euripides Iphig.* in Aul. ver. 1563. in deſcribing the Sacrifice of that Virgin, repreſents the Prieſt as, taking the Sacrificing Knife, and conſidering where he ſhould ſtrike; all hear the Blow; but *Iphigenia* diſappears, and in her ſtead a Hart lies panting on the ground, and the Altar is wet with drops of Blood, the *Greek* words are ἐῤῥάνετ' αἷμα. Now this could not proceed from any ſprinkling of the Blood, diſtinct from the ſlaying; for no other Action, or Operation had paſſed upon *Iphigenia*, and the Hart lying ſlain was only her Subſtitute.

That which is moſt to the purpoſe, is a Citation from *Lucian*, thus deſcribing a Heathen Prieſt, Ο δ' ἱερεὺς ἕστηκεν ἡμαγμένος καὶ ὥσπερ ὁ κύκλωψ ἐκεῖνος ἀναλέμενος, καὶ τὰ ἔγκατα ξαίνων, καὶ κατασπλαγχνῶν καὶ τὸ αἷμα πολὺ βωμῷ περιχέων· καὶ τί γὰρ οὐκ εὐσεβὲς ἐπιτελῶν; he ſays, the Prieſt ſtood *pouring Blood about the Altar*; but one Inſtance, and that a very late one, is of ſmall weight in this caſe; and further, *Lucian*'s Authority may juſtly be queſtion'd

dge for himſelf. However, this is a Rite belonging to loody Sacrifices only.

3. As to the Rite of burning the whole, or rt of the Sacrifice, it muſt be owned, that is was more univerſally practis'd than any her, tho' ſtill not ſo univerſally as to make it bſolutely neceſſary to a Sacrifice. It is cer-in, [k] the *Perſians* uſed no Fire in their Sacri-ces; *Herodotus* takes particular Notice of this, nd yet is far enough from doubting, whether ey were Sacrifices or not, on this Account: They worſhip'd e Fire as a God, and therefore to put what was offer'd to nother God into the Fire, was in their Notion to give that one God, which was intended for another. The ſame Writer aſſures us, that the ancient [l] *Scythians* uſed no Fire in heir Sacrifices; and that the [m] *Nomades*, inſtead of laying hat they ſacrific'd on the Fire, threw it on the top of the Houſe; and [n] *Diogenes Laertius* informs us, that *Pythagoras* erform'd his Devotions at the Altar of *Delos*, which was alled *the unbloody Altar*, *the Altar of the godly*, which was *ithout Fire*: [o] Yet I apprehend, that no wiſe Man ever made Queſtion, whether theſe Nations, or this Philoſopher did offer real Sacrifices. [p] *Apollonius Rhodius* tells us, of a Sheep offer'd as a Sacrifice, by being thrown into the Sea. [q] *Virgil* deſcribes to us a Sacrifice of the ſame ſort.

Burning not neceſſary to make a Sacrifice, according to the Notion of the Gentiles.

Yet

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on'd, becauſe it is not to be ſuppoſed, that he was a frequenter of the Temples and Sacrifices. Scoffers are not always the greateſt knowers; and after all, my Reader will make a great difference between Pouring and Sprinkling; at another place (viz. p. 185. *Paris* Edit.) of this very Dialogue, he deſcribes the Gods, as πίνοντες αἷμα τοῖς βωμοῖς προχεόμενον, *drinking the Blood pour'd on the Altars*, not *licking the drops ſprinkled on the Altars*.

[k] Herodot. L. 1. c. 132. [l] Herodot. L. 4. c. 60, 61.

[m] Herodot. L. 4. c. 188. [n] See Sect. I. of this Chapter, ver. *fin.*

[o] *Diogenes La.* ſays of *Ariſtotle*, that he deny'd that *Pythagoras* ever offer'd ἱερεῖον, that is an Animal Sacrifice.

[p] Αἶψα δ' ὅγ' εὐυμήνος ἐκείνατο, κ' μὲν ἀέκους
Σφάξε καλὰ πρύμνης ἐπὶ δ' ἔννεπεν εὐχωλῆσιν
Ἡ ῥ ἄμαδ' εὐχωλῆσιν ἐς ὕδατα δαιμοσυνήσας
Ηκε καλὰ πρύμνης.

[q] Æn. V. ver. 772.

Tres Eryci vitulos, & tempeſtatibus agnam
Cædere deinde jubet, ſolvique ex ordine funes;
Ipſe procul in puppi patcram tenet, extaque ſalſos
Porricit in fluctus, & vina liquentia fundit.

And

Burning may be considered either as an Act of Acceptance, or an Act of Oblation.

Yet it is certain, the main of the Jewish and Gentile Sacrifices were burnt in Whole, or in Part; but if we will speak strictly, the burning was not the Action by which the Sacrifice was offer'd; that was rather esteem'd the Divine Act, by which God accepted the Sacrifice. It is well known, that the [r] Fire on the Jewish Altar first came from Heaven, and this Fire was *ever to be burning on the Altar, it must never to go out*; and what was devour'd by this Fire, was esteeem'd to be accepted by God, and was therefore called the *Reward of God, or Food of God*: The Rabbies tell us it was look'd upon as an Argument, that God was not pleas'd with the Sacrifice, if any Part of the Flesh laid on the Altar, remain'd unconsumed; therefore many learned Men are of Opinion, that the People were thought by *David* to wish that God would [s] *remember all his Offerings, and* TURN TO ASHES *his Burnt-offerings*, in Token of Acceptance. Both the true *Israelites*, and the Worshippers of *Baal*, unanimously agree in this, that [t] *the God who answered by Fire, he should be God*, and when the Fire of the Lord fell and consum'd the burnt Sacrifice, all the People that saw it, fell on their Faces, and said, *the Lord, he is the God.* This is a Demonstration, that the Burning was indeed an Act of God, and therefore it could not be the Act, by which the Sacrifice was offer'd, for that must be an Act of Man: And tho' the Fire did not come down on the Altar at *Jerusalem*, as often as Sacrifice was offer'd, yet all Sacrifice there was to be burnt with that Fire, which first came from God; and therefore all of them were in Effect consumed by the Fire of the Lord, by which He shew'd His Acceptance of them. If indeed by *burning*, be meant only laying it on the Fire, in this Sense it must be own'd, that burning was an Action, whereby the Oblation was made: Therefore it is often said of the Priests, that *they offer'd the fat*, that is, they did in due Form, lay on the Fire of the Altar; but if by *burning* be meant consuming it, then it is evident that this was no Action of the Priests; it was done by the Fire of God, and by it the Sacrifice was not offer'd, but accepted.

And again *Æn.* V. ver. 235. *Cloanthus* makes this Vow,

Dii, quibus imperium est Pelagi, quorum æquora curro,
Vobis lætus ego hoc candentem in littore taurum
Constituam ante aras voti reus, extaque salsos
Projiciam in fluctus, & vina liquentia fundam.

[r] *Levit.* ix. *ult.* 2 *Chr.* vii. 1. *Lev.* vi. 12, 13. [s] *Psal.* xx. 4. See the Margin of our English Translation. [t] 1 *Kings* xviii. 24. There-

Therefore, if we will diſcourſe according to the rigid Laws of Truth, we cannot ſay that any Sacrifice, even among the *Jews*, was conſumed in being offer'd. The Prieſt offer'd it by laying it on the Altar; God conſum'd it by the Fire which He firſt ſent from Heaven, to ſhew His Acceptance of the Sacrifice there perform'd; and which was by his Command always kept there for this Purpoſe. And tho' theſe two Actions, of laying the Fleſh on the Fire, and conſuming it, were at a very ſmall diſtance from each other, in time and order of doing, yet they are widely different in the Intention of the Law-maker, and in their Import, as concerning Sacrifice: For one was the Act of Man offering, the other was the Act of God accepting.

No Sacrifice conſum'd by being offer'd.

Not only the Worſhippers of *Baal*, but many other Heathens, have eſteem'd the conſuming the Sacrifice as an Action perform'd by the God, to whom it was offer'd. It has been believ'd, that they thought [y] the Gods feaſted with them, and that what was put into the Fire, was eſteem'd the God's Share; and therefore as they likewiſe pretended to have Divine,[x] or Heavenly Fire on their Altars; ſo they thought the God's were more or leſs pleas'd with the Sacrifice, according as the Flame had more or leſs of Brightneſs and Vigor. No leſs a Man than [y] *Cicero* promis'd himſelf

The Heathen looked on the burning as the Divine Acceptance.

[y] Sect. II. of this Chapter.

[x] *Servius* on Æn. XII. ver. 200. has theſe words, *Apud majores non tum incendebantur, ſed ignem divinum precibus elicitebant; qui incendebat Altaria.*

Alphesibœus pleaſes himſelf, that the Fire kindled it ſelf on the Altar to conſume his Offerings. See *Virgil*, Ecl. VIII. ver. 105.

Aſpice, corripuit tremulis Altaria flammis
Sponte ſuâ, dum ferre moror, cinis ipſe: bonum ſit!

And part of the ſame Poet's Deſcription of a hopeleſs Sacrifice is this, *Georg.* IV. ver. 490.

Inde neque impoſitis ardent altaria fibris,
Nec reſponſa poteſt conſultus reddere vates.

And again *Georg.* IV. 384.

Ter liquido ardentem perfudit nectare flammam,
Ter flamma ad ſummum lecti ſubjecta reluxit,
Omine quo firmans animum ———

Euripides thus deſcribes a hopeleſs Sacrifice, Βωμοῖς ἄφλεκτοι πέλανοι.

[y] See *Servius* on Eclog. VIII. ver 105. Sine igne ſubito ex ipſis cineribus flamma emerſit; Hoc uxori Ciceronis dicitur contigiſſe, cum, peracto ſacrificio libare vellet in cinerem, ex ipſo cinere flamma ſurrexit, quæ flamma eodem anno conſulem futurum oſtendit ejus maritum; ſicut Cicero in ſuo teſtatur poemate.

good

good Succeſs, becauſe when his Wife had ſacrific'd, and was going to make ſome Libations on the Aſhes, of a ſudden, the Flame did of it ſelf riſe out of the Aſhes to receive her Devotions. [z] *Pindar* tells us, the *Rhodians* perform'd *a Sacrifice without Fire*; but that *Jupiter* rain'd down upon them a *Golden Shower*: This ſhews, that the Diſtinction between the offering the Sacrifice, and the Acceptance of it, was very old even among the Heathen. Whether the *Golden Shower* were Fire or not, yet it is certain he meant it as a Token of the Divine acceptance: This was probably an Intimation of what is related concerning Fires deſcending from Heaven, on the Altars erected by [a] *Moſes*, *David* and *Solomon*: This, I think, is clear enough from the Notions of the Heathen, as well as from our Sacred Records, that the conſuming the Sacrifice by Fire was rather the Action, whereby the Divine Acceptance of the Sacrifice was ſignify'd, than the Action whereby the Sacrifice was preſented to God.

Neither burning nor laying on the Altar, abſolutely neceſſary.

Nor were the Rites of laying the Sacrifice on the Altar, or on the Fire, ſo neceſſary, as that nothing was eſteem'd a Sacrifice, when that Ceremony was omitted: It is certain, the *Perſians* had no Altars, nor the *Nomades*; and God's own Sacrifice, the Paſſover, was firſt offer'd in the Land of *Ægypt*, where it is not credible, that every Family of the *Iſraelites* could have an Altar; and if they had, it is clear they made no uſe of it on this Occaſion; for the Blood of the Lamb was ſprinkled not on an Altar, but [b] on the two Side-Poſts, and the upper Door-Poſt of their Houſes; tho' after the Temple was built [c] the Blood of the Lamb was ſprinkled by the Prieſts on the Altar there; and by this Ceremony the whole Lamb became a Sacrifice to God: [d] If the *Jews* in After-Ages did burn any part of it, which yet is not ſufficiently prov'd, this was only a Departure from the firſt Inſtitution: God Himſelf made it a Sacrifice, without enjoining this Rite of laying any part of it on the Fire: And ſure it muſt be allow'd, that He is the moſt proper Judge of what is a Sacrifice, and of what ought to be deem'd ſo by us.

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[z] Pindar Olymp. 7. Τεῦξαν δ' ΑΠΥΡΟΙΣ ΙΕΡΟΙΣ
Αλσῷ ἐν Ακροπόλει· χείνοισι μὲν ξανθὰν ἀγαγὼν νεφέλαν,
Πολὺν ὗσε χρυσόν.

[a] *Levit.* ix. 24. 1 *Chr.* xxi. 26. 2 *Chr.* vii. 1. [b] *Exod.* xii. 7.
[c] 2 *Chr.* xxxv. 11. [d] See Sect. I. of this Chapter.

By what Rites, or in what Manner *Cain* and *Abel* offer'd their Sacrifices to God, we can only gueſs: If they did it by laying what they offer'd on an Altar or Fire-Hearth, as is commonly ſuppos'd, and God ſhew'd His Acceptance of *Abel*'s, by cauſing Fire to fall on it from Heaven, which is the common Opinion; then we have another great Evidence, that the conſuming of the Sacrifice is an Act of God, and not of him that ſacrifices. *Cain* offer'd his Fruits, as well as *Abel* his Cattel; but upon this ſuppoſition, *Abel*'s Sacrifice only was burnt, *Cain*'s was not; both of them had ſacrific'd, before either of their Sacrifices was conſum'd by Fire. [e] *Abraham*'s Covenanting Sacrifice was perform'd without any Altar; nor did either God or *Abraham* conſume it by Fire; but the Night after it was offer'd, while the Beaſts and Birds which he had Slain were lying in that order, which *Abraham* had left them the Day before, *a ſmoaking Furnace, and a burning Lamp paſſed between the pieces*, not only to ſignify the fiery Trials into which *Abraham* and his Poſterity were like to fall, but to give *Abraham* an Aſſurance of the confirmation of the Covenant between God and himſelf: It ſeems probable, that all the other Sacrifices before the Law, which are mention'd in Scripture, were conſum'd by Fire.

Cain and Abel's Sacrifice not offered by burning, nor Abraham's, Gen. xv.

But there is no reaſon to believe, that nothing was eſteem'd a Sacrifice under the Law, but what was burnt on the Altar: For not to mention what has been already ſaid of the Paſſover, the [f] LXX Interpreters expreſly call the two Wave-loaves *a New Sacrifice*, tho' they were [g] bak'd with Leaven, and therefore [h] were not to be burnt upon God's Altar, either in whole or in part: We are ſure that the Scape-Goat ſerv'd the Ends and Purpoſes of a Sacrifice for Sins: [i] It was twice preſented to the Lord, once together with the other Goat, and afterwards diſtinctly by itſelf, *It was preſented alive before the Lord, to make an Atonement*, and is called [k] a Sin-offering, and had the [l] Sins of the People actually transfer'd upon it; it is expreſly ſaid, that all the *Iniquities and Tranſgreſſions of the Children of* Iſrael, *ſhall be put on the Head of the Goat*, which is ſo full a Declaration of the Goat's being deputed in the ſtead of the People, as is no where elſe to be found: And to diſpute after all this, whe-

Not the Wave-loaves and Scape-goats.

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[e] *Gen.* xv. 9.—18. [f] *Levit.* xxiii. 16 [g] *Lev.* xxiii. 17. [h] *Lev.* 17. [i] *Levit.* xvi. 7, 10. [k] *Lev.* xvi. 5. [l] *Lev.* xvi. 21, 22.

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ther the Scape-Goat was a Sacrifice, is as meer a Strife abou Words as was ever yet raiſed; and from hence it unavoidabl follows, that it is not abſolutely neceſſary, that a Sacrifice b conſumed either by Fire, or by Eating and Drinking: It i ſufficient, that it be diſpoſed of according to the Will o God.

Waving, not a neceſſary Rite of Sacrifice.

4. Some Sacrifices among the *Jews* were offer to God by being waved, or ſwung by th Hands of the Prieſt toward the ſeveral Points o the Univerſe: This was the Action by whic the Loaves [m] at the Feaſt of *Pentecoſt* became Sacrifice: And I ſuppoſe, the ſame may be ſaid of the Shea or Omer of Corn for the Firſt-fruits: The Beaſts offer'd upo both theſe Occaſions were likewiſe to be waved, and ſo wer [n] ſeveral other Sacrifices, but then they were alſo burnt i Whole, or in Part, as the Offering of the Firſt-fruits was no becauſe Leaven was mingled with it; but ſince thoſe Wav offerings, were but few in Compariſon of thoſe, which wer offer'd in another Manner, therefore no Man will, I preſume ſuppoſe, that this Rite was ſo neceſſary, as that no Sacrifi could be offer'd in any other Manner.

Nor ſcattering the ſalted Cake or Corn.

It does not appear, that the *Gentiles* had an Ceremony like that of Waving in their Sacri fices, but they had univerſally a Cuſtom o breaking Cakes, or ſcattering Barley mix'd with Salt upon the Sacrifice before it was kill'd if it was a Beaſt, and of pouring Wine upon the Head of it This is what needs no Proof, becauſe it is allow'd by all. An indeed, this was by the *Greeks* and *Romans* hardly ever omit ted; in ſo much, that *to Immolate*, that is, to caſt the Barle and Salt upon a Beaſt, and *to ſacrifice it*, are uſed as Phraſ of the ſame Signification, and that very frequently. Yet i can by no means be ſaid, that no living Creature could b made a Sacrifice without the Uſe of this Rite; for then th Sacrifices of the *Jews* which were not offer'd in this Manne muſt be declar'd to have been defective.

The great Streſs laid on Meal, and Drink-offerings by the Law.

The *Jews* indeed, had their Meal-offering and Wine-offerings, and theſe two joyn'd wit all their Sacrifices of Beaſts, excepting tho for Sin and Treſpaſs, as I have before obſerv ed; but there was this great Difference be tween the *Jews* and *Gentiles* in this Particula that the Meal and Wine, which uſher'd in th

[m] *Lev.* xxiii. 15, 16. [n] ibid. 11. [o] See *Exod.* xxix. *Lev.* xi [p] *Lev.* ii. 13,—16.

Heathe

eathen Sacrifices, finiſhed, or concluded the Jewiſh; but ey were eſteem'd as neceſſary to attend the Oblation of a aſt among the *Jews*, as to go before the Oblation of it nong the *Gentiles*. He that reads ſeveral Verſes together the xxix^th Chapter of *Numbers*, according to the moſt cient Tranſlation of the LXX, may be inclin'd to think, at the Meal-offering was indeed the Jewiſh Sacrifice, and e Beaſt kill'd before the Meal-offering, was intended to only an Introduction to it: For thus they render the *brew*, ver. 2 *Ye ſhall offer Burnt-offerings for a ſweet Savour to the Lord, one young Bullock, one Ram, ſeven Lambs of a r old, without blemiſh*; 3 *THEIR SACRIFICE is* [of] *fine Flour mingled with Oyl, three tenth Deals to one Bul-k, two tenth Deals to one Ram, and one tenth Deal to every e of the ſeven Lambs*; 5 *And one Kid of the Goats, for a Sin-fering, to make Atonement for you*; 6 *Beſide the Burnt-offerings the New-Moon, and their SACRIFICES, and Drink-offerings*; *d the continual Burnt-offerings, and THEIR SACRIFICES, d Drink-offerings*, &c. 7 *And in the tenth Month*, &c. 8 *Ye all offer for a Burnt-offering one young Bullock*, &c. (as ver. 2.) *THEIR SACRIFICE ſhall be* [of] *fine Flour*: Again, ver. *The continual Burnt-offering, and its SACRIFICE, and rink-offering*. This is repeated no leſs than eighteen Times ore in this Chapter, and five or ſix Times in the xxviii^th. all theſe Places, not the Animal offer'd, but the Meal-fering preſented with it, has the Title of a Sacrifice given it. And we have no Reaſon to doubt, but that if the oſtles, or Chriſt Jeſus had had Occaſion to have cited any rt of this Chapter, they had alſo call'd the Meal-offering, e Sacrifice, ſince [p] ſo often as they mention any Text, here the Meal-offering is mention'd, they always allow it e Name of *Sacrifice*; and indeed do generally follow the *eek* Tranſlation.

5. The only remaining Manner, or Action hereby a Sacrifice was of old offer'd, is Pray-, or Invocation of the Name of God. And is was in all Probability, the Manner by hich the Patriarchs offer'd their Sacrifices. e read of [q] *Abraham* and *Iſaac*, that they *ilt Altars, and called on the Name of the Lord.* ſuppoſe, that the moſt natural Meaning of theſe Texts is, hat they offer'd Sacrifices on the Altars which they erected, d offer'd them by calling on the Name of that God, in Ho-

Prayer was a Rite of Sacrifice uſed by the Patriarchs, taught by Nature.

[p] See *Sect.* IV. of this Chapter. [q] *Gen.* XII. 8. XIII. 4. xxi. . xxvi. 25.

nour to whom they at first built the Altars. If we may lieve *Josephus*, [t] *Noah* offer'd his Sacrifice by Prayer. [u] *Sa cried unto the Lord*, when he offer'd a sucking Lamb, and [x] *vid called on the Lord*, when he sacrificed in the Threshi Floor of *Araunah*: Neither of these Sacrifices were perfor according to the Levitical Rites, but after the Patriar Manner: They were neither of them Sons of *Aaron*, therefore sacrificed as Prophets, by an extraordinary Au rity, rather than as Priests, according to the settled Law *Moses*. As no Sacrifice was ever in earnest offer'd by a tional Man, but with an Intention to do Honour to that G to whom it was presented, or to procure some Favour, o avert some Evil; so it must be own'd to be very natural them who presented it, to have their Minds fill'd with De tion toward that God, with Desires of procuring the Good avoiding of the Evil, which were the Occasion of the Sacri and it can scarce be conceiv'd, but that out of the Abund of the Heart, the Mouth would speak.

Prayer used in Sacrifice by the Jews.

Yet it does not appear by any certain T of the Law of *Moses*, that Prayer was req by any express Command of God, to be as the settled, constant Manner, or Rite o fering Sacrifice to God. Yet this does prove, that they did not offer their Sacrifices by Prayer: indeed, the Law of *Moses* makes no mention of any Praye Praises to be said, or sung over their Sacrifices; yet we very sure, that [y] *when the Burnt-offering began, the Song o Lord begun, and all this continued, till the Burnt-offering fi nish'd.* And the Apocryphal Writer of the second Boo *Maccabees*, says, That *the Priests made a* [x] *Prayer, while th crifice was consuming, Jonathan beginning, and the rest ans thereto, as Nehemias did*: And one Part of this Prayer wa *Lord, receive the Sacrifice for thy whole People Israel; an Priests sang Psalms of Thanksgiving.* 'Tis true, this Story is to be a mere Fiction; but it can't in Reason be supp that the Inventor would misrepresent the Customs used in crificing, because this would have discover'd the Forger every common Reader in the Age wherein it was first lish'd, I mean, while the Modes used in the Sacrifices at *rusalem*, were so well known by all the *Jews*: But the Au rity of *Ecclesiasticus* is sufficient, if there were no other prove, that Prayer was used in Sacrificing; for this W

[t] *Jos.* Antiquit. L. 1. c. 4. Νῶχος —ἐυχὰς τε ἀντὶ τ προσδέχεσθαι τὴν θυσίαν παρεκάλει, καὶ μηδεμίαν ὀργὴν ὁ γῆν ὁμοίαν λαβεῖν. [u] 1 *Sam.* vii. 9. [x] 1 *Chron.* xxi. 26.

[y] 2 *Chron.* xxix. 26, 27, 28. [x] *Mac.* i. 23,—30.

ha

ving deſcrib'd [y] *the High-Prieſt going up to the Altar, and the Sons of Aaron with the Oblations in their Hands, and finiſhing the Service at the Altar, and pouring the Blood of the Grape at the ſt of it,* he thereupon adds, *then all the People together haſted, d fell down to the Earth on their Faces to worſhip the Lord God ighty, and the Singers alſo ſang Praiſes, and the People ſought Lord, the Moſt High by Prayer, till the Solemnity of the Lord ended.* It muſt be confeſs'd, that it does not from any of ſe Writers appear, that the officiating Prieſt did offer the rifice by Prayer. But what I would at preſent prove from ſe Paſſages, is, That Prayer and Praiſe was uſed in Sacriing, tho' it were not expreſly requir'd by the Law of *Moſes*; d the Silence of the Law of *Moſes* in this Point, can no re be an Argument againſt the Prieſts offering Sacrifice by yer, than againſt the Peoples uſing Prayers upon this Occion: And if the People with the aſſiſting Prieſt, did offer yers and Praiſes, together with the Sacrifices; then the iciating Prieſt too might perform the Oblation by Prayer, the Law of *Moſes* do not enjoyn it.

Jewiſh Prieſts implicitely required to offer Sacrifice by Prayer.

And tho' Prayer is no where in Words at gth, commanded to be uſed by the Prieſts offering the Levitical Sacrifices; yet there ſuſt Reaſon to believe, that it was ſufficientimply'd in the *Hebrew* Word *Kapper*, that is, *king an Atonement.* It is certain, that [z] *Moſes made an Atonement* for the Idolatry of the ople by his Prayer: The [a] Vulgar *Latin* commonly ſo nſlates it: And whatever the Modern Jewiſh Rabbies may to the contrary; yet the [b] *Greek* Tranſlators, the [c] *Chal-*, and *Syriac* do allow, that the *Hebrew* Words *Pillel* and *pper* ſignify *to pray*, or to make Atonement with Prayer. d whereas on the [d] Murmuring of the People upon the ath of *Korah* and his Company, a Plague broke out, and ſtroy'd many of them; whereupon *Aaron* put on Incenſe, d made an Atonement for the People: It is evident t the Author of the Book of *Wiſdom*, by making an Atonent, underſtood Praying; for thus he expreſſes this Action *Aaron, He brought the Armour of his proper Miniſtry, even Pray- and the Propitiation of Incenſe.* And from hence we may rn, That to pray in the Peoples Behalf, was thought to the Duty of the Prieſt, and a principal one too, tho' it

[y] *Eccleſiaſticus* i. 11, — 19. [z] *Exod.* xxxii. 30, *&c.* [a] *Orabit.* v. v. 6, 18. ix. 7. *&c.* See Dr. *Hickes*'s Chriſtian Prieſthood. p. 5. [b] 1 *Sam.* ii. 25. [c] See Critics on *Pſal.* cvi. 30. [d] Comp. mb. xvi. 47. *Wiſ.* viii. 21.

was never expreſs'd at large; but under this comprehe
Word of *making Atonement*, or *reconciling*. Further, Dr. O
argues with very great Appearance of Reaſon, That the C
mony of Laying Hands on the Head of the Sacrifice, di
cording to the Sentiments of the *Jews*, imply the U
Prayer; for it was a Ceremony, by which [a] Bleſſing, C
nation to any Office, curing the Sick, and conferring
Holy Ghoſt, were perform'd: And I think there can b
juſt Doubt, but that in all theſe Caſes, Laying on of H
has ever been attended with Prayer to God; and it is t
fore reaſonable to believe, that when God enjoin'd the O
er of the Beaſt to lay his Hands on the Head of it, in
to offer it as a Sacrifice; the Meaning was, that he ſh
by a Prayer offer'd on the Occaſion, preſent it to God.
this [f] Rite was enjoin'd in all common bloody Sacrifices
cepting that of Birds. And if the Sacrifice were offer
Behalf of a Prieſt, or if it were a more ſolemn Sacrifi
Conſecration, or Expiation, then [g] the Prieſt himſelf
to lay his Hands on the Head of it, and by conſequen
offer it by Prayer. It ſeems evident, that the ancient
did ſo underſtand their Law, and their Practice was agre
to their Judgment. [h] Dr. *Outram* has given us the
Words of the Forms of Prayer uſed by the Prieſts in o
the Sacrifices on the great Day of Expiation.

Why there was no Occaſion for an expreſs Command.

Upon the Whole, tho' it be very evi
That the Levitical Law expreſſes, and re
the outward Rites and Formalities of Sac
in plainer and ſtronger Words, than it u
Relation to the Prayers; yet it is pretty
dent, that both the Prieſts and People of th
did apprehend, that Sacrifice ought to be offer'd with P
The *Jews* and their Anceſtors had always worſhipped G
Sacrifice, as well as all the other Nations of the World;
to a People ſo well acquainted with the Modes of this
of worſhipping God, a Hint was ſufficient: They cou
but know, that their Fathers and themſelves, before t
ving of the Law, did offer their Sacrifices by Prayer, and
was therefore no Neceſſity for God, or *Moſes*, to be very
or expreſs in their Inſtructions as to this Particular: Th
Rites of Sprinkling the Blood, and bringing the Sacrifice
Door of the Tabernacle, and offering it upon the Al

[c] *Gen.* xlviii. 14. *Mat.* xix. 15. *Deut.* xxxiv. 9. 1 *Tim.*
Mark v. 23. vi. 5. xvi. 18. *Acts* viii. 18, 19. xix. 6. *Heb.* vi.
[f] *Lev.* i. 4, 15 iii. 8, 13. iv. 13. [g] *Lev.* iv. 4. viii. 14, 1
xvi. 2. [h] *De Sacrif.* p. 158. *Edit. Amſt.*

Tabernacle, and by the Hands of *Aaron* and his Sons and other ſuch-like Circumſtances, are indeed frequent- nd in very clear Words repeated, and inculcated; but was no Occaſion to be ſo exact, and to ſpeak ſo largely Point, of which ſcarce any one could be ignorant. In- their own common Senſe would go a great way in di- g them as to this Matter: For they could not but know, all Sacrifice was intended as an Honour to God, and ei- to beg ſomewhat of Him, or to praiſe Him for ſome y already received; and it is as natural for Men to their Thoughts on ſuch Occaſions, as it is to have ſuch ghts: And if it could be prov'd, that the Jewiſh Prieſts People, did never expreſs their Devotions in Words at offering their Sacrifices; yet it can't be conceiv'd, that ſhould ſacrifice without the inward Prayer of the Mind, t you will ſuppoſe them to have been perfectly ſtupid, ll as indevout.

d what does further convince me, that al Reaſon will inſtruct Men to offer their ifice by Prayer, is this, that the *Gentiles* niverſally offer their Sacrifices in this Man- Of this we have abundance of Proof, from *Greek* and *Latin* Authors, who lived in thoſe very s, when this Way of Worſhip did univerſally prevail, might be daily Eye-witneſſes of it. I think this a Mat- very conſiderable moment, and for that Reaſon have in Margin preſented to my Reader's View great Evi- dence

Gentiles always offer'd by Prayer.

Homer in the Deſcription of the *Hecatomb* ſent by *Agamem-* and offer'd by *Chryſes*, as Prieſt to *Apollo*, has theſe Words, A. 447.

——— Τοι δ' ὅτε δεῦρο κλειτὴν ἐκατόμβην
Ἐξείης ἔσπσαν ἐυδμήτου περὶ βωμοῦ.
Χερνίψαντο δ' ἔπειτα, καὶ ἀλοχύτας ἀνέλοντο.
Τοῖσιν δὲ Χρύσην μεγάλ' ἠυχετο χεῖρας ἀνασχών,
Κλῦθί μευ Ἀργυρότοξ' ———
Ὡς ἔφατ' ἐυξάμενος ———

Αὐτὰρ ἐπεὶ ῥ' ἠυξαντο, καὶ ἀλοχύτας προβάλοντο. κ. τ. λ.

the Deſcription of the Sacrifice, in which *Agamemnon* per- 'd the Prieſts Office, he has the following Words, *Iliad.* B.

——— καὶ ἀλοχύτας ἀνέλοντο,
Τοῖσιν δ' ἠυχόμην, μετέην κρείων Ἀγαμέμνων,
Ζεῦ κύδιστε μέγιστε, ———
Αὐλὰρ ἐπεὶ ῥ' ἠυξατο, καὶ ἀλοχύτας προβάλοντο,
Αὖ ἔρυσαν μὲν πρῶτα ———

dence of it from the Age of *Homer*, down to that of *Pliny* *Seneca* the Tragedian. And from these Authorities it will pear, not only that they offer'd their Sacrifice by Pra but that they did it just before the Sacrifice was slain;

Minerva (in the Person of *Antenor*) with *Telemachus* land *Pylos*, and came upon *Nestor* and his *Guests*, while they engaged in a Sacrificial Feast in honour to *Neptune*. Pis says to the personated *Antenor*, Odyss. Γ. *non ab initio*,

Εὔχεο νῦν ὦ ξεῖνε, Ποσειδάωνι ἀνακτι,
Τῷ γὸ καὶ δαίτης ἀντήσατε δεύτερος ἦλθες,
Αὐτὰρ ἐπεὶ σπείσης τε, καὶ εὐξεαι ἣ θέμις ἔστι, κ. τ. λ.

Antenor prays accordingly,

Κλῦθι Ποσειδάον, κ. τ. λ.

Nestor Sacrifices to *Minerva* for having appear'd to him; Ox, and other things being prepared, *Homer* thus proceeds,

Odyss. Γ. 444.

——— γέρων δ' Ἱππήλασία Νέστωρ
Χέρνιβατ', ἀλοχύτας τε καὶ ἠρᾶτο, πολλὰ τ' Ἀθήνῃ
Εὔχετ' ἀπαρχόμενος, κεφαλῆς τέλεσ' ἀντυγὶ βάλλων
Αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ ἀλοχύτας περβάλοντο, κ. τ. λ.

In a Sacrifice mention'd by *Apollonius Rhodius*, you have t words, *Argonautic.* Δ. ver. 1593.

——— ——— καὶ μὴν ἀέκητι
Σφάξε καλὰ πρεύμνης, ὁπὶ δ' ἔντεπεν εὐχωλῆσιν,
Ἦ ῥ' ἅμα δ' εὐχωλῆσιν ἐς ὕδατα λαιμοτομήσας
Ἦκε καλὰ πρεύμνης

Herodotus, L. 1. c. 50. *de Persis*,

Τῶν δὲ ὡς ἑκάστῳ θύειν θέλει, ἐς χόανον καταδὴν ἀγαγὼν καλέει τὸν θεόν.

Idem. L. 2. c. 5. *de Ægyptiacis*,

Ἀγαγόντες τὸ σεσημασμένον κλῶ πρὸς τὸν βωμὸν ἔνθα θύσωσι, πυρὴν καίουσι· ἔπειτα ἐπ' αὐτῆς οἶνον καλὰ τῆ ἱρηίῃ σπείσαντες, καὶ ἐπικαλέσαντες τὸν θεὸν σφάζουσι.

Idem. L. 4. c. 60. *de Scythis*.

Πίπτοντος δὴ ἱρηίου ἐπικαλέεται τὸν θεὸν τοῦ ἂν θύῃ, καὶ ἑω
——— ἀποκινέει.

Idem L. 2. c. 51.

Εὐθυμον δὴ καὶ πάντα πρήσσειν οἱ Πελασγοὶ θεοῖσι ἐπευχόμ
——— ἐπωνυμίην δὲ οὐδ' ὄνομα ἐποιεῦντο οὐδενὶ αὐτῶν.

Euripides in *Iphigen.* in *Aulid.* describes the Sacrificing of noble Virgin, after having set down *Achilles*'s Prayer at t adds, ver. 1578.

Ἱερεὺς δ' ὀδοντωτὸν λαβὼν ἐπεύξατο,
Αἱμόν τ' ἐπεσκοπεῖθ', ἵνα πλήξειεν ἀν

And after the fatal blow was given, and the Virgin di pear'd, and the Bleeding Hart was seen in her stead, and burnt on the Altar, he has these words, ver. 1603.

t they thought theſe Prayers neceſſary to make a Sacrifice; t they had ſet Forms of Prayer, by which to perform this emn Devotion; and that great Care was uſed, leſt any iſtake ſhould be committed in Rehearſing of them. If any an be diſpos'd to think, that this Manner of Sacrifice pre-ſid by Virtue of Tradition, rather than natural Reaſon, I e no Occaſion to diſpute the Matter with him; but whether proceeded from Reaſon or Tradition, it is, I ſuppoſe, evi-nt, that both *Jews* and *Gentiles* agreed in it.

Now

Τὰ πεῤῥοῤῥοῦ ἔυξαθ' ὡς τύχοι νόσυ ςεφτούς.

Ariſtophanes in Pace,

In his mock Sacrifice to the Goddeſs *Irene*, which is very rge and particular, the People were thrice called on in theſe ords, above 380 Verſes before the end of the Comedy,

——— ἀλλ' ἐυχώμεθα.

Αλλ' ὡς τάχις' ἐυχώμεθ', ἐυχώμεθα δή.

The Prayer follows, and contains about 40 Verſes, and in the rayer theſe Words,

Δέσποινα χορῶν, Δέσποινα γάμων.
Δέξαι θυσίαν τὴν ἡμετέραν,
Δέξαι δῆτ' ὦ πολυτιμητὴ.

After the Prayer the Sacrifice is order'd to be ſlain in the Words immediately following,

Λάβε τὴν μάχαιραν, ὅπως μαγειεικῶς
Σφάξεις τὸν δῆ ———

Virgil. Æneid. 4. ver. 510. in *Dido*'s Sacrifice,

——— crines effuſa ſacerdos
Tercentum tonat ore Deos, Erebumque, Chaoſque,
Tergeminamque Hecaten, &c.

Idem Georg. 2. ver. 388.

Ergo ritè ſuum Baccho dicemus honorem,
Carminibus patriis, lancemque & liba feremus;
Et ductus cornu ſtabit ſacer hircus ad aras.

Ovid Metamorph. L. 7. ver. 593. *deſcribing a Plague,*

Admoti quoties templis, dum vota ſacerdos
Concipit, & fundit purum inter cornua vinum,
Haud expectato ceciderunt vulnere tauri?

Idem L. 15. ver. 130. *in his Apology for* Pythagoras,

Victima labe carens, & præſtantiſſima formâ
(Nam placuiſſe nocet) vittis præſignis, & auro
Siſtitur ante aras, auditque ignara precantem,
Imponique ſuæ videt inter cornua fronti,
Quas coluit, fruges ———

Pliny in his *Natural Hiſtory*. L. 28. c. 2.

Victimas cædi ſine precatione non videtur referre, neque Deos ritè coli ——— *Ennius*

Prayer the proper Way of offering Sacrifice.

Now to apply what has been ſaid on th Head to the Sacrifice of Chriſt; It is certain that whether He perform'd the Oblation on th Croſs, or in the *Euchariſt*, He did it not eithe by ſprinkling the Blood, or by burning an Part of his own Body, much leſs by ſlayin Himſelf, or by any other outward ceremonious Action the uſed by the *Jews* or *Gentiles* in ſacrificing: And it has ap pear'd upon examining the particular Rites, that not any o them can be eſteem'd neceſſary to make a Sacrifice: And i any Man ſhall fancy that ſome one of them is neceſſary, th he can't himſelf tell which, I ſhall leave him to enjoy his ow airy Thoughts; and only further obſerve, That it is very clea that no outward ritual, ceremonious Action can in itſelf b compar'd to Prayer for true Value, and we have the univer ſal Conſent of all the civiliz'd People in offering Sacrifice b a direct Addreſs of Words, and Thoughts to God.

[i] *Herodotus* reflects on it as a Singularity in the *Scythian* That *they did not pray*, upon offering their Sacrifices; yet h expreſly tells us, that *they call'd on the Name of that God to wh they ſacrificed*, before they ſlew the Beaſt: Therefore when h ſays, they did not pray, his Meaning muſt only be, tha they offer'd no Petitions, put up no particular Requeſts, bu left it to the God they worſhipped, to deal with them as h thought beſt: But to make general Addreſſes to God, and t declare their Deſign of honouring him by the Sacrifice the preſented, has, I conceive, been the general Practice of Man kind from the Beginning of the World: And in this Manne of offering it, all have ever agreed, tho' as to other Rites there has ever been ſome Diverſity: The leaſt that can in Ju ſtice be ſaid, is, that this Manner of doing it, is in itſel moſt proper and natural, and has been more univerſally pra ctiſed, than any other.

Nequid verborum prætereatur, aut præpoſterum dicatur, de ſcripto præire aliquem, rurſuſque aliquem cuſtodem dari, qu attendat; alium verò præponi, qui faveri linguis jubeat.

Juvenal Sat. 6. ver. 390.

——— dictataque verba
Protulit, ut mos eſt, & apertâ palluit agnâ.

Seneca in *Thyeſte*,

Ipſe eſt ſacerdos, ipſe funeſtâ prece
Letale carmen ore violento canit,
Stat ipſe ad aras, ipſe devotos neci
Contrectat, & componit, & ferro admovet.

[i] *Herodot.* L. 4. c. 60, 61.

And what Rite, or Manner of offering *the reat Oblation*, ſhould the Son of God chuſe, ut that which had been practis'd by the Patriarchs, which was then in uſe among all Nations, both *Jews* and *Gentiles*? but that which id not conſiſt in Ceremony, or any external Formality, but hich was an Addreſs or Application of his Mind to God the ather? And certainly the Pſalmiſt by a Prophetick Spirit, ave us a very juſt Account of Chriſt's performing His Prieſtly Office, when he repreſents the *Meſſiah*'s offering Himſelf s St. *Paul* intimates) in theſe Words, [k] *Sacrifice, and Offering, nd Burnt-offerings, and Sacrifice for Sin, ſuch as are offer'd by he Law, thou willeſt, or chuſeſt not, nor haſt pleaſure therein; ut a Body haſt thou prepar'd me: Lo I come to do thy Will, O God*, or rather, *I* [l] *come to offer the delightful Thing*, which is, he prepar'd Body, juſt before mention'd. At another place he ſame Apoſtle ſays of Chriſt, that [m] *by the eternal Spirit, e offer'd Himſelf to God for us*: By this it is very evident, hat He perform'd the Oblation, by liſting up His Mind to God. Our Saviour in the Inſtitution of the *Euchariſt* tells us, hat his Body was then *given* for us; by what Action He does ot there particularly inform us; but the Apoſtle tells us, hat it was by *the Eternal Spirit*, and therefore by a direct ddreſs to God. *Iſaiah* tells us, That [n] *Chriſt's Soul as made an Offering for Sin*; in which Words it is mply'd, that He offer'd the Sacrifice of Himſelf by an nternal Act of his Mind. Whether our Saviour did openly pronounce the Words of his Mind, by which He offer'd is Body and Blood a Sacrifice for the Sins of the World, we muſt be content to remain ignorant. He lets us know when He perform'd this moſt ſolemn, and important Action, nd that was upon his inſtituting the *Euchariſt*, when He leſſed the Bread, and juſt before He ſaid, *This is my Body iven for you*, when He bleſſed the Cup, and ſaid, *This is my Blood ſhed for you*. And we have no Reaſon to doubt, but the Apoſtles did clearly diſcern the very preciſe Inſtant of Time, when he actually celebrated this *MOST SOLEMN OBLATION* of his Body and Blood: For it can ſcarce be ſuppoſed but that the moſt momentous Action, which He ever performed on Earth, muſt have been attended with ſome outward Expreſſions of a moſt exalted inward Devotion; if not alſo

Chriſt did ſo offer the great Sacrifice.

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[k] *Heb.* x. 5, 8, 9. *Pſal.* xl. 6. [l] See Part I. p. 99. and 123:
[m] *Heb.* ix. 14. [n] *Iſa.* liii. 10. See the Margin of the Engliſh Bible, and the Critics on the place.

with

with audible Words, containing a direct Addreſs to God the Father, and a Declaration of his offering up his Body and Blood to Him: It is, I ſuppoſe, very evident, that Chriſt, as a Prieſt, uſed no other Rite in making the Oblation of his Body and Blood: He muſt indeed have broken the Bread, and poured out the Wine; but I am not aware, that theſe were neceſſary to make the Sacrifice, but only Actions proper to ſignify the Crucifixion of his Body, and the ſhedding of his Blood: He offer'd the Sacrifice by the Eternal Spirit, the third Perſon of the Holy Trinity, which always concurred with Him in all the moſt remarkable Actions of his Life. And, I ſuppoſe, it is not conceivable, how the Spirit of God ſhould otherwiſe concur with Him in offering Himſelf to God, than by raiſing his human Zeal and Devotion to the higheſt Pitch, and infuſing a ſecret Joy, and Comfort into his Mind, while He was engaged in this moſt important Act of our Redemption.

We are to offer the Euchariſt *by Prayer, openly pronounced.*

And Chriſtian Prieſts are to offer the *Euchariſt*, as Chriſt did: This is what needs no Proof; not indeed with an Intention, that his natural Body ſhould again be given up to Death; which was his Intention, when He offer'd the Bread and Wine, as the Symbols of his Body and Blood; but that we may offer our Thanks to God for the Benefits we receive from that Sacrifice, and that we may have thoſe Benefits apply'd to our Souls: But tho' the Ends of our offering, are not in all Reſpects the ſame, which Chriſt propoſed to Himſelf, when He firſt offer'd this Sacrifice; yet the Manner, or Rite, whereby it is offer'd, does not at all differ from that uſed by Chriſt. To offer the Bread and Wine, as the Repreſentatives of his Body and Blood, by a Prayer, or a direct Addreſs to God the Father, has been the conſtant Practice of the Chriſtian Church. To which Purpoſe, I will only preſent my Reader with the Prayer which was uſed in the moſt ancient Liturgy now in being, and by which the primitive Church perform'd this moſt Holy Miniſtration.

The PRAYER *immediately following the Words of Inſtitution in the moſt ancient* LITURGY *now extant.*

" WHEREFORE remembring Chriſt's Paſſion, and
" Death, and Reſurrection from the Dead, and
" Return into Heaven, and his ſecond Coming with Glory
" and great Power to judge the Quick and Dead, and to re-
" compenſe every Man according to his Works, we offer
" The

" Thee, our King, and our God, according to his Appoint-
" ment, this Bread, and this Cup; giving Thee Thanks
" thro' Him, that Thou haſt vouchſafed us to ſtand before
" Thee, and to ſacrifice to Thee: And we beſeech Thee, to
" look favourably on theſe Thy Gifts, which are here ſet before
" Thee, O Thou Self-ſufficient God: And do Thou accept
" them to the Honour of Thy Chriſt, and ſend down Thine
" Holy Spirit, the Witneſs of the Lord Jeſus's Paſſion, that He
" may make this Bread the Body of Thy Chriſt, and this Cup
" the Blood of Thy Chriſt; that they who are Partakers there-
" of may be confirmed in Godlineſs, may obtain Remiſſion of
" their Sins, may be delivered from the Devil and his Snares,
" may be repleniſh'd with the Holy Ghoſt, may be made wor-
" thy of Thy Chriſt, may obtain everlaſting Life, Thou being
" reconciled to them, O Lord Almighty."

And all the other old Liturgies have Words to the ſame Effect. By which it appears, that as Chriſt firſt offer'd the Bread and Wine, as his Sacramental Body and Blood, by Prayer, ſo did the Church in the following Ages: And tho' it does not certainly appear from Scripture, that Chriſt pray'd upon this Occaſion with an audible Voice; yet it is highly requiſite, that his Miniſters ſhould pronounce the Prayer, in which the Oblation is made, ſo as to be heard by the Congregation: For tho' Men might ſafely depend on the ſilent, inward Prayers of our Great High-Prieſt; yet they cannot ſo entirely rely upon the ſecret, unheard Devotion of a mere human Prieſt, or Miniſter. And indeed, this were much the ſame Thing as to depend upon his Intention, as the People are taught to do in the Church of *Rome*; and for which that Church is juſtly condemn'd by all good, and wiſe Men.

This beſt fits the Nature of the Euchariſt.

I ſuppoſe it will be eaſily granted, that Prayer is in itſelf more excellent, than any mere external Rite, ſuch as cutting the Throat of an Animal, ſprinkling its Blood, or burning Fleſh, Corn, or Bread in the Fire, or waving it toward the ſeveral Points of the Compaſs. Prayer is the moſt noble Service, that a Man is capable of rendring to God by any Power of his own: There is Nothing here below, which excels it, but the Sacrifice which is offer'd by it in the *Euchariſt*: This is indeed infinitely more worthy, and acceptable, as being the Body, and Blood of Chriſt in Power and Effect, tho' not in Subſtance; and Prayer being the moſt valuable Action that we can do, is therefore the moſt proper Manner of offering the moſt worthy Sacrifice, that can be preſented to God by mere Men. Prayer is an Exerciſe of our Souls, which are by much the more honourable, and perfect

Parts

Parts of us, and by our Tongues, which are *the beſt Members that we have*, and is therefore a much more agreeable Means of making the Oblation in the *Euchariſt*, than the Blood, and Fire, and Smoke, with which the Sacrifices of the *Jews* and *Heathen*, were offer'd, and conſum'd. The *Euchariſt* is a ſpiritual Sacrifice, and therefore the offering it by Prayer, does beſt comport with its Nature.

CHAP.

CHAP. II.

Of the Great Moment, and Neceſſity of the EUCHARIST.

I. In General. II. As it is a Sacrifice.

Sect. I.

Of the great Moment, and Neceſſity of the EUCHARIST *in General.*

When I ſpeak of the great Moment, and Neceſſity of the *Euchariſt* in general; I mean, as it is

1. *A poſitive Inſtitution of Chriſt.*
2. *As it is the principal, and moſt proper Worſhip of the Chriſtian Church, and a conſtant Commemoration of his Death.*
3. *As it is a Means of Covenanting, and Communicating with God, and each other.*

1. THE great Moment, and Neceſſity of the *Euchariſt* appears from this, That it is a poſitive Inſtitution of Chriſt. And this is what no Chriſtian will, I preſume, diſpute with me. Chriſt Himſelf hath ſaid, *Take, and eat,* and *drink ye all of this*: And *do*, or *offer this in Remembrance of me.* And * St. *Paul*, if not Chriſt, hath charg'd us thus *to ſhew forth the Lord's Death till He come.* The Reaſonings of Men have often leſſen'd the Force of divine Laws. For the firſt hundred Years after the Reformation, ſo great a Streſs was laid on Faith, and Hearing Sermons, that all practical Religion, and external Ordinances were in Danger of being ſwallow'd up in theſe

Euchariſt, *an expreſs Inſtitution of Chriſt.*

* 1 *Cor.* xi. 26.

two Duties: Since that the Moral Precepts of Religion have been greatly magnify'd; but I fear, ſome great Men have much to anſwer for, in that they have extoll'd firſt Faith, and then Obedience, or both of them together, in Prejudice to this Holy Inſtitution of the *Euchariſt* (to ſay nothing now of the other Sacrament). The Primitive Chriſtians thought they exercis'd their Faith by their frequent receiving the *Euchariſt*, and to be *one of the Faithful*, and *a Communicant*, was in their Language, one and the ſame Thing: In the Communion they exerciſed their Charity, both in Giving, and Forgiving: In this Ordinance they profeſs'd their Innocence, and Sincerity in all Parts of their Duty, and their Reſolution of Obedience for the future. If they had commited any groſs Sin, they were ſeparated for a Seaſon from the Lord's Table; and when they were admitted to it again, they believ'd, that they there receiv'd the full and perfect Remiſſion of their Sins: So that the Exerciſe of their Faith, and Obedience, and Repentance, did all tend toward the *Euchariſt*, and at laſt center in it.

Tho' it is not an eternal Duty, yet a neceſſary one.

One great Aim of ſome Modern Divines, has been to extol, and heighten the Value of thoſe Duties, which they call Duties of eternal Obligation, ſuch as the Love of God, and our Neighbour, Sobriety, Piety, and the like; and on the other ſide, to leſſen, and depreſs ſuch as concern the Men of ſome Ages only, ſuch as Circumciſion, and the Paſſover, and the Seventh-day Sabbath, which were enjoin'd only to the *Jews*; and Baptiſm, and the Euchariſt, which were not in Force, till ſince Chriſt Jeſus came into the World: But I am of Opinion, that if we impartially ſearch the Scriptures of the *Old Teſtament*, we ſhall find, that Circumciſion, the Paſſover, and Sabbath, were Duties which God bound upon the Conſciences of the *Jews* with as much Care, and Force, as even the greateſt Moral Duties: And if Baptiſm and the Euchariſt are as neceſſary to Chriſtians, as Circumciſion, and other external Ordinances were to the *Jews*, we ſhall ſee no Cauſe to think them of leſſer Obligation, than the greateſt Matters of the Goſpel. In Truth, there are many Articles of the Chriſtian Faith, which were not neceſſary to be believ'd, before Chriſt came into the World, as that Jeſus was the Son of God, and very God; that He ſhall judge the Quick and Dead, *&c.* which were not neceſſary before our Saviour made them ſo; and yet this does not at all abate, or leſſen the Neceſſity of our believing them: Nor is the *Euchariſt* leſs neceſſary to be practiſed by us, becauſe it was a Thing not requir'd of the Father, before our Saviour's Incarnation

nation, and Death. It is true, That all Duties, which can't be perform'd without the Help of other Things, or Perſons, cannot be ſo neceſſary, as that a Man ſhall eternally ſuffer for not doing them, when the Reaſon why he does them not, is, that he is deſtitute of thoſe outward Means, without which it is impoſſible to do them. To join in the publick Worſhip of the Church, and to give Alms to others, and to hear, or read God's Word, are certainly very neceſſary Duties, and he who wilfully omits any of them, muſt expect to be treated by God as a Tranſgreſſor; Nothing can excuſe him, but the want of outward Means; and the ſame may be ſaid of the *Euchariſt*. And in ſuch Caſes, it is not any want of Value in the Duties themſelves, but the Impoſſibility of the performing them, that will excuſe us. We are as much oblig'd to practiſe theſe Duties, as any other, and the Neglect of them renders Chriſtians liable to Puniſhment, as well as the Neglect of any other known Duty; but no Man is oblig'd to an Impoſſibility.

The great Streſs which our Saviour lays on this Duty, Joh. vi.

I have [a] elſewhere ſhew'd at large, that our Saviour's Diſcourſe in the vi^th Chapter of St. *John*'s Goſpel, was by Him meant of eating his Fleſh, and drinking his Blood in the *Euchariſt*: And that therefore, when He ſays, [b] *Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you*, He makes the Receiving of this Sacrament neceſſary to all, who are capable of receiving it. 'Tis true, none do ſpiritually, and to their own Benefit eat the Fleſh of Chriſt, but they who receive it with Faith, and Love, and Thankfulneſs, and other holy Diſpoſitions, and eſpecially with a ſincere Reſolution of living in all Reſpects, as becomes the Goſpel of Chriſt; and therefore, when Chriſt does ſo expreſly require his Diſciples to eat his Fleſh, He at the ſame Time requires us to cloath ourſelves with all thoſe Virtues and Graces, which are neceſſary to this End. Therefore it is not a mere outward Formality, upon which our Saviour there doth ſo earneſtly inſiſt; but eating, and drinking the outward Symbols with that Preparation, and Devotion of Mind, which befits ſo ſolemn, and divine an Inſtitution: And ſince our Saviour has laid ſo great a Streſs on this Duty, when perform'd in a proper Manner, it certainly becomes all humble Chriſtians to ſubmit their Judgment to his.

The primitive Chriſtians, and ancient Fathers of the Church did not only believe the *Euchariſt* to be very neceſſary to be received by all that are Members of Chriſt's Church; but

[a] See Part I. p. 351, *&c.* [b] *John* vi. 53.

they

they grounded their Judgment upon our Saviour's Diſcourſe in *Joh.* vi. as I have [c] formerly proved at large: I ſhall not repeat what I have there ſaid, but conclude this Head with the Words of St. *Chryſoſtom*, (N. p. 42. *Ap.*) *As to come to the Euchariſt raſhly, is dangerous; ſo not to partake of it is Death and Famine.*

The Euchariſt *the only publick, proper Chriſtian Worſhip, and praying in Chriſt's Name.*

II. The Moment and Neceſſity of the *Euchariſt* will appear, if it be conſider'd, as the principal, and moſt proper Worſhip of Chriſt's Church, and the conſtant Commemoration of his Death. I put theſe two together, as one and the ſame Thing, *viz. The principal, and moſt proper Worſhip of the Chriſtian Church, and the conſtant Commemoration of Chriſt's Death.* For it does not appear to me, that Chriſt did ever ordain any publick Worſhip for his Diſciples, but the Communion, or *Euchariſt* only: Prayer is a Duty of natural Religion. Chriſt is ſo far from being the firſt Author of this Sort of Worſhip, that I ſuppoſe it was uſed by all Men that ever pretended to Religion. When Chriſt promiſes, That if [d] *two agree upon Earth as touching any Thing they ſhall ask, it ſhall be done for them*, and ſpeaks of *two or three gathered together in his Name*; it is evident, that the whole Diſcourſe was directed [e] to the Apoſtles only, and in thoſe Words He confers a Privilege on them in Matters relating to Diſcipline, and Government: The Promiſe there given of being *in the midſt of them*, is an Aſſurance of his confirming what they ſhould determine in Things relating to the Peace of the Church. And this Promiſe was not intended to be fulfill'd, till Chriſt had [f] *ſanctified Himſelf*, or offer'd his Body, and Blood in the *Euchariſt*, and thereby *ſanctify'd*, or *conſecrated them* to the Goſpel Prieſthood, as [g] *Moſes* did *Aaron* by offering Levitical Sacrifices: Indeed, if we will ſpeak ſtrictly, then only we aſk a Thing in the Name of Chriſt, when we pray to God for it in the Communion-Service. To this Purpoſe the Words of our Saviour deſerve our Conſideration, [h] which He ſpake upon his firſt inſtituting the *Euchariſt*, [i] *Hitherto you have aſked nothing* in my Name; *aſk and ye ſhall receive*. Our Saviour had never before inſtructed them, how they were to pray *in his*

[c] See Part I. p. 379. — 390. [d] *Mat.* xviii. 19, 20. [e] Compare *Mat.* xviii. 1. with *Mark.* ix. 35. In this laſt Text it is ſaid, Jeſus called unto him *the Twelve*, therefore theſe are the *Diſciples*, to whom he ſpoke, *Mat.* xviii. and the only perſons concern'd in this whole Diſcourſe. [f] See *John* xvii. 17, 18, 19. and the Introduction to this Second Part. [g] *Lev.* viii. 9. [h] See the Introduction. [i] *John* xvi. 24.

Name

ame; but now, when he inſtituted the *Euchariſt*, He in-rms them, that the Addreſſes made to God in that Ordi-nce of his own founding, ſhould be favourably accepted, as ing offer'd in a Way authoriz'd and eſtabliſh'd by Him. *Verily, I ſay unto you, whatever ye ſhall ask the Father in my ame, He will give it you.* And indeed, it is reaſonable to be-ve, that the Apoſtles did never make their ſolemn Addreſſes God, when two, or three, or more of them aſſembled to-ther upon any Church Buſineſs, ſave in, and by the *Eucha-*, after our Saviour's Death, and Aſcenſion, and the De-nt of the Holy Spirit. Our Saviour Himſelf obſerves to m, That notwithſtanding the Aſſurance He had given m, that when any two of them agreed in any Matter they uld ask, when they were met in his Name, it ſhould be ne unto them; yet *hitherto they had asked Nothing in Name:* And He hints the Reaſon of this, in thoſe ords, [l] *Theſe Things have I*, formerly, *ſpoken to you in Pa-les*, in a more dark, obſcure Manner; *the Time cometh, en I ſhall no more ſpeak to you in Parables, but ſhall ſhew you inly of the Father:* And what He was to ſhew them of the ther, was his Readineſs to hear them, when they ſhould y in his Name: And this appears by the next Words, *At t Day ye ſhall ask in my Name*, &c. And hereupon the oſtles acknowledge themſelves fully ſatisfy'd in this Point; they ſay, [m] *Lo, now ſpeakeſt thou plainly, and ſpeakeſt no rable.* Now that they had heard our Saviour explain Him-f concerning praying in his Name, which he had former-ſpoken of more darkly, and conciſely, and ſeen Him ad-niſter the Holy Sacrament, they thought themſelves fully orm'd in this Point, and that therefore to pray in Chriſt's me, is to offer up Prayers in the Sacrifice of the *Euchariſt*; the learned Mr. *Mede* has long ago obſerv'd. And where-He ſays, *In that Day ye ſhall ask in my Name*, by *that Day*, means after his Aſcenſion into Heaven, and ſending the Holy Ghoſt, [n] *when He went to his Father*, when *ir Heart ſhould rejoyce.* For it is very improbable to ſuppoſe, t the Apoſtles ſhould commemorate this Sacrifice of Chriſt he *Euchariſt*, before the Sacrifice itſelf was fully compleat-; and this could not be, till He had enter'd into the moſt ly Place with his own Blood, and had given a Proof of Sacrifice being accepted, by ſending down the Holy Spi-on the Day of *Pentecoſt*, as a Signal from Heaven, to let m know, that their Maſter was exalted to God's Right nd. It is very evident, that Chriſt Himſelf offer'd up

[l] *John* xxiii. [m] *ibid.* xxv. [n] *ibid.* xxix. [n] *ibid.* xvi, and xxii.

the [o] moſt earneſt and momentous Prayers for his Apoſtles and for all Believers, in that very Prayer, which He offer'd at his firſt Adminiſtration of the Sacrament: For it cannot in Reaſon be doubted but that the whole xvii[th] Chapter of St. *John*'s Goſpel, was a Prayer uſed by Him in the Inſtitution of the *Euchariſt*, tho' it muſt be confeſs'd, it is not eaſy to determine to which Parts of the Holy Action, every ſingle Clauſe of that moſt excellent Prayer belongs; and if this could certainly be determin'd, it would give us better Light to the more complete Knowledge of this divine Myſtery: But I conceive, we know enough to determine us in this Doctrine, namely, That Chriſt inſtituted no publick Worſhip, but the *Euchariſt*, and that to pray to the Father in his Name, is to make our Addreſſes to God in, and by the Commemoration of his Death.

The moſt primitive Church made this their conſtant principal Worſhip.

It is very probable, that the moſt primitive Church knew no other conſtant, ſtated, Chriſtian Worſhip, but that of the Communion. We are aſſur'd that the Apoſtles, and new Converts, [p] *continued daily in the Temple, and breaking Bread* * *near the Sanctuary. The Preaching* or *Doctrine of the Apoſtles*, the *Fellowſhip*, *Contributions* toward the Relief of the Poor, *and the Prayers* which are mention'd together with *the Breaking of Bread*, ſo Verſes before, were only look'd upon as proper, if not neceſſary Attendants on the *Euchariſt*, and do ſtill make Part of our own Communion-Service. We are told, that the Diſciples of *Troas* [q] *came together on the firſt Day of the Week* TO EAT BREAD: This was the principal End of that Aſſembly. And St. *Paul* ſpeaking of the Chriſtian Congregation at *Corinth*, he uſes the Phraſe of [r] *coming together* or *coming together in the Church*, in the ſame Senſe as *coming together to eat*; which implies, that this was their principal Buſineſs, when they met: [s] *To come together not for the better, but for the worſe*, and *to come together for Condemnation*, the ſame Thing *with eating this Bread, and drinking this Cup*

[o] *John* xvii. 9, — 26. [p] *Acts* ii. 42. * I render κατ' οἶκον *near the Sanctuary*, or the Prieſts Apartment in the Temple; ſo it evidently ſignifies, *Luke* xi. 51. where *Berachias* is ſaid to have *periſhed between the Temple*, the οἶκος, the Sanctuary, or Prieſts Apartment *and the Altar*. 'Tis probable that St. *Luke* means the Upper Room, in which Chriſt eat the Paſſover, inſtituted the *Euchariſt*, and appeared to the Apoſtles after the Reſurrection; of which ſee *Mede*'s Diſcourſe on 1 *Cor.* xi. 22. [q] *Act.* xx. 7.

[r] 1 *Cor.* xi. 33. Compare ver. 17, 18. with ver. 33.

[s] Compare verſe 17, 34, with ver. 27, 29.

worthily

worthily; which is a fair Intimation, that coming together, and eating, were then unſeparable Things. It is indeed probable, as I before hinted, that the Sacrifice of the *Euchariſt* was never offer'd by the Apoſtles, till they knew the principal Sacrifice of Chriſt's Body had been finiſh'd by Chriſt's appearing in Heaven, and giving the Signal of it by ſending down the Holy Ghoſt on the Day of *Pentecoſt*: Therefore the Hundred and twenty, before the Deſcent of the Spirit, [y] *continued in Prayer and Supplication*, without any mention of the *Euchariſt*. It is true, Prayer ſometimes implies the *Euchariſt*, as I have [z] elſewhere ſhew'd: But if you take it in its uſual Senſe, it only proves, that the Church did not make the Communion their conſtant, ſtated Worſhip, before the Day of *Pentecoſt*.

A daily Euchariſt, *during the Apoſtolical Age.*

It ſeems probable, that there was a daily *Euchariſt*, at leaſt, during the Apoſtolical Age; for [y] S. *Clement* of *Rome* (b p. 1 *Ap.* l. 16.) mentions the *continual Sacrifices* in a Place where he is undoubtedly ſpeaking of the *Euchariſt*, under the Type of the Levitical Sacrifices. And it is evident, that this Practice continu'd till the Time of *Cyprian*, who (g. l. p. 11. 12 *Ap.*) ſpeaks of the Sacrament as *daily* adminiſtred, and received. And it is well known, that ſeveral of the Fathers did by *daily Bread* in the Lord's-Prayer, underſtand the *Euchariſt*: And it is very unreaſonable to ſuppoſe, that their Doctrine was contrary to their Practice, as it muſt have been, if they did not daily receive it. It is true, they did not charge it as a neceſſary Duty on all Lay-men to attend at the Altar every Day of the Week; but therefore they did, in ſome Churches at leaſt, permit them, who lived at a Diſtance from the Place of Aſſembly, to carry home with them ſo much of the Sacrament, as might ſuffice for ſeveral Days following, as appears from ſome Places in [z] *Tertullian* (l. p. 8 *Ap.*) and long after him from St. *Baſil* (d. p. 23 *Ap.*)

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[y] *Acts* i. 14. *NB.* προσευχὴ may here ſignify the Upper Room, where they were met, and the word διάνοια is deleted by Dr. *Mill*, by the authority of three Verſions, four Fathers, and three MSS. beſide the *Alexandrian*. [z] See Part I. p. 269. [y] See Part I. p. 75, &c. [z] See alſo Part I. p. 246.

No publick Worſhip properly Chriſtian, but in the Euchariſt.

I ſee no Reaſon to believe, that there was in the primitive Church of the firſt 200 Years, any Common-Prayer, or publick Devotions for the faithful People, but in the *Euchariſt* only. *Juſtin Martyr* indeed, mentions Prayers between the Sermon and the *Euchariſt*; but it is pretty plain, that he means thoſe Prayers, which were offer'd in Behalf of the Penitents and Catechumens, which are well known to have been uſed juſt at this Juncture. The People did indeed keep *Wedneſdays* and *Fridays*, as ſtation Days, and the more devout Part of them did certainly meet together in the Church, and there put up their Prayers to God; and by what *Tertullian* ſays (i p. 8 *Ap.*) it is evident, that the People were under no ſtrict Obligation to joyn in the Communion-Service on theſe Days, tho' it is evident, that the Communion was then uſually celebrated; but the Prayers then uſed by the People before the *Euchariſt* were not publick, open Prayers pronounc'd aloud, and offer'd with the united Conſent of the whole Congregation; but they were [a] private Devotions, left to the Diſcretion of every ſingle Perſon, and for ſuch Favours and Mercies, as he himſelf moſt needed, or which he thought moſt neceſſary for others, or for the Publick: And tho' very many did not joyn in the *Euchariſt*, yet *Tertullian* juſtly reprehends them on this Account. There are indeed [b] publick Prayers for the Evening and Morning in the *Apoſtolical Conſtitutions*, and the [c] Biſhop is requir'd to hold conſtant Aſſemblies for Prayer twice a Day. The Synod of *Laodicea* in the fourth Century mentions Prayers made publickly in the Church at Three and Six in the Afternoon. But in the Age of *Ignatius* it was not ſo; for he (h p. 2 *Ap.*) ſpeaks of the *Euchariſt*, and Prayers of the Church as inſeparable Things: The Hereticks, who abſtain'd from the *Euchariſt*, did by that Means deprive themſelves of the Prayers too.

All of old oblig'd to receive every Lord's-Day.

However, what is more certain, is, That the *Euchariſt* was the conſtant, ſtated Worſhip of the ſolemn Aſſembly on every Lord's-Day: And I ſuppoſe, there is not one ſingle Proof, that the *Euchariſt* was ever deſignedly omitted in any Chriſtian Aſſembly on this Day, for many Hundred Years after Chriſt. *Juſtin Martyr* deſcribes

[a] *Tertull. de Orat.* c. 13. Quid amplius referent iſti, qui clarius adorant, niſi quod proximis obſtrepunt? Prodendo petitiones tuas, quid minus facis, quam ſi in publico ores?

[b] *Ap. Conſt.* L. 2. c. 35, *&c.* [c] ibid. L. 2. c. 59.

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he Chriſtian Worſhip in this Manner, That " on the Day call'd *Sunday*, all both in City and Country meet together, and after the Scriptures read, the Sermon, and ſome Prayers, Bread and Wine mix'd with Water is offer'd to the Biſhop." nd ſo he proceeds to give an Account of the Celebration of e *Euchariſt*. *Pliny*, in his Letter to the Emperor *Trajan*, gives is Account of the Chriſtians, That on an appointed Day, ey met together, and ſaid alternately a ſet Form of Words, d took a Sacrament, not to commit any Villany; not to b, ſteal, *&c.* And for any one of the Faithful to come to hurch on the Lord's-Day, and not to receive the *Euchariſt*, as a Thing unknown in the firſt Ages. *Juſtin Martyr* aſſures That it was diſtributed to all that were preſent, and ſent all that were abſent; all Clergy-men, and Faithful Lay-en, that came to Church, but did not partake of the Com-union, had a Cenſure paſs'd againſt them by the moſt an-nt [d] Canons that are in being.

They who may receive, but do not, are a new Sort of Chriſtians, and not truly Chriſtian Worſhippers.

There were in the primitive Church three nks of Lay-men; Firſt the Catechumens, o had taken a Liking to Chriſtianity, and ended the Sermons and Reading of the Scri-res, but being born of Jewiſh or Heathen rents, had not yet been baptiz'd; The ſe-d conſiſted of Penitents, who had been ptiz'd and admitted to the Communion, but rwards had been guilty of ſome great Sin, were on thar Account driven from the Lord's-Table for a me, and not permitted to ſit, or ſtand in the ſame Part of Church with the Faithful; but near the Catechumens in Apartment toward the Doors of the Church; both theſe nks of Lay-men were diſmiſs'd as ſoon as the Sermon s ended, before the Euchariſtical Service began. The d, and principal Rank, was that of the Faithful; theſe ne were permitted to come to the Holy Communion: And heſe it was a Fault to ſtay away; And if any ſuch Perſon fully abſented himſelf from Church on the Lord's-Day, or e came, but turn'd his Back on the Lord's-Table, he was a Time ſhut out from all Communion with the Faithful, was turn'd down into the Rank of Penitents, till he had ciently deplor'd, and promiſed to amend his Fault. From ch it appears, that there was in the primitive Church no Sort of Perſons allow'd, as might communicate, but did : We have now indeed, ſuch a Rank of Lay-men, as are ble of Communicating, and are frequently invited to it;

[d] *Can. Apoſt.* 6, 7. *alias* 9, 10. See p. 47. *Ap.*

but yet live in a Neglect or Contempt of this Holy Ordi-nance, they are indeed exceeding numerous; no ſuch Me were permitted to have a Place among the Faithful in t Primitive Church. But now-a-days too many affect tha which was accounted the greateſt Puniſhment in the be Times of Chriſtianity, I mean, to continue many Yea together, and perhaps their whole Life-time in a to Abſtinence from the Holy Sacrament. And by this Mea it is very evident, that they deprive themſelves of the Priv lege of Chriſtian Worſhip. For I ſuppoſe it is clearly prov that the *Euchariſt* is the proper, peculiar Worſhip of the Chri ſtian Church. Prayer is a Duty of natural Religion, a not peculiar to Chriſtians: To pray in the Name of Chri is that Manner of Praying which diſtinguiſhes the Devotio of Chriſt's Diſciples from thoſe of other Men; and then on we pray properly, and ſtrictly in the Name of Chriſt, wh we offer up our Prayers in, and by the *Euchariſt*.

The Commemoration of Chriſt's Death, deſerves to be the principal Worſhip of his Church.

And it will, I preſume, be eaſily grante That the Commemoration of our Saviour Death was for very juſt Reaſons made t moſt proper, and principal Worſhip of t Chriſtian Church. As the Death of Chri was the moſt wonderful and beneficial Thi that ever happen'd; ſo it deſerves to be t chief Subject of our Praiſes to God; and Pra offer'd in a proper Manner, is juſtly eſteem the moſt excellent, rational Part of divine Worſhip. T greateſt Honour that we can do to God the Father, is to a knowledge Him to be the Source and Origin of the Divi Son, that He ſent Him into the World to be our Savio and accepted the Sacrifice offer'd by Him for the Sins of Me And to do this, is the firſt End of the Chriſtian *Euchari* Our Saviour therefore by making this Ordinance the m proper, principal Worſhip of his People, intended the moſt f nal, and high Honour to be done to his heavenly Father; fo have proved, and ſhall ſufficiently prove, that it is our Buſin in the *Euchariſt*, to * *ſhew forth* Chriſt's Death firſt and prin pally to God, and in the next Place to each other. And furth it does and will appear, that another Intention of our Sa our in the *Euchariſt*, was, to have his own Death ſo effectua there commemorated, that they who duly join in the p

* Αναγγέλλειν is the word uſed 1 *Cor.* xi. 26. the ſame wo is found *Deut.* xxvi. 3. where our Engliſh Tranſlation runs *profeſs this day to the Lord thy God.*

formi

forming of it, may be Partakers of all the Bleſſings, which by his Death were purchas'd for all Mankind: It is therefore not only clear in Fact, that Chriſt Jeſus did make the Commemoration of his Death the moſt proper, and peculiar Worſhip of his Church; but it appears from the Nature of the *Euchariſt* itſelf, that it deſerves ſo to be.

Covenanting and Communicating, the ſame.

III. The Moment and Neceſſity of the *Euchariſt* in general will appear, if it be conſider'd as the Means of our Covenanting and Communicating with God, and with each other.

I join together *Covenanting* and *Communicating* with God, becauſe I take them to be one and the ſame Thing. Only I muſt give one Caution, namely, That when I ſpeak of Covenanting, I don't mean the firſt entring into Covenant with God in order to bring ourſelves out of that unhappy State in which we are by Nature: This is done by Baptiſm, not by the *Euchariſt*: But I mean the Covenanting of thoſe who are already baptized Chriſtians. For they who will [f] *draw near to God*, muſt firſt have *their Bodies waſhed with pure Water*: And what the Apoſtle means by drawing near to God, will be eaſily underſtood by thoſe, who are already convinc'd that the *Euchariſt* is the moſt proper Chriſtian Worſhip, in which we therefore make our neareſt Approaches to the Throne of God; and St. *Paul* explains his own Meaning in the following Words, when he bids us, *Hold faſt the Oblation of our Faith without wavering*: For I have [g] elſewhere made it appear, that by *the Oblation of our Faith*, the *Euchariſt* is meant. It is true, there is no Privilege or Favour convey'd to us in the *Euchariſt*, but what we firſt receive by Baptiſm: Yet we receive them in a much leſs Degree in Baptiſm, than in the *Euchariſt*. In the firſt we receive the Remiſſion of that Guilt which we brought into the World with us, or of that which we contracted while we were in a State of Nature, of Judaiſm, or Heatheniſm: In the other we have our Pardon ſealed for ſuch Sins as we have committed ſince we were baptized Chriſtians: And the Sins of baptized Chriſtians are not (ordinarily) forgiven, but in the *Euchariſt*: In Baptiſm or Confirmation, (which is but a completing of that Sacrament) we have the firſt Livery and Seiſin, If I may ſo ſay, of all the Favours purchaſed by Chriſt; in the *Euchariſt* we receive the Continuance and Improvements of them. By *Covenanting* therefore in this Place, it is evident, I mean the Aſſurances

[f] *Heb.* x. 22. [g] See Part I. p. 136.

that God is pleaſed to repeat of his Favours and Bleſſings to Chriſtian People: and on the other ſide, the Aſſurances of Duty repeated by Chriſtian People toward God: And as there is no other Rite or ſolemn Action, by which baptized Chriſtians can renew their Covenant with God, but this of the *Euchariſt*; ſo by thus renewing the Covenant, they maintain a conſtant Communion with God: For what Communion can we have with God in this Life, but that which conſiſts in a continued flowing of his Favour toward us, and of our Duty toward Him? And when I ſpeak of Communion with God, I ſuppoſe every One will thereby underſtand, that I mean, not only with the Divine Father, but with the Son, and Holy Ghoſt: For I take it for granted in all my Diſcourſe on this Subject, that we cannot have Communion with One, but that we muſt have Communion with all the Three Divine Perſons.

Theſe Privileges not perſonal, but belong to us as Members of the Church.

Now theſe Aſſurances of Divine Favour are given us not ſingly or perſonally, but in our publick Capacity, as we are Members of that great Body, the Chriſtian Church: It was the [h] Church which Chriſt *purchaſed with his Blood, for* [i] *which He gave Himſelf*, and which is *his Fleſh and Bone*; This is that [k] Body of which He is the Head and Saviour, and [l] which *He fills* with his Graces and Bleſſings. We are called to Peace, and for that Reaſon we are [m] *called in one Body*: Therefore the Salvation purchas'd by Chriſt, is [n] *a common Salvation*, of which we cannot partake, but by uniting with that Body of Men, to which this Privilege was granted: The Church is that Spouſe, whom Chriſt [o] *preſents to Himſelf*, and none can be living Members of this Spouſe, but they who are moſt perfectly united to Her, as Limbs to the Body: For becauſe there is no Covenant or Communion among Men more ſtrong or ſtrict, than that between a Man and his Wife, therefore the holy Writers do under this Figure repreſent the mutual Alliance between Chriſt and his Church: But to ſhew us that the Union is ſomewhat greater, and more perfect, than that between Husband and Wife, they do at other Times deſcribe it by the Conjunction of the Head of a Man to his own Body; and at the ſame Time teach us, that we can receive no Benefit from the Head, except we are Members of the Body.

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[h] *Acts* xx. 28. [i] *Eph.* v. 25. 30. [k] *Eph.* v. 23. [l] *Eph.* i. 23. [m] *Col.* iii. 15. [n] *Jude* iii. [o] *Eph.* v. 27.

Now

Now he who deſires to keep in perfect Co-
enant and Communion with the myſtical Bo-
y of Chriſt, which is his Church, can do it
y no other Means, but by joyning in thoſe
ublick Actions, by which this Covenant and
Communion between the Head and Members
continu'd; and theſe Actions are principally
e *Euchariſt* with its Appendages: For I have
ready prov'd, that this is the moſt proper Chriſtian Worſhip,
nd by which therefore the Union and Correſpondence be-
ween God and the Church, are chiefly preſerv'd and main-
in'd. Faith and Hope, are indeed the inviſible Means by
hich they are brought together, and without which no
Member can have true Communion either with the Head,
the Body: An unbaptized Chriſtian may have Faith and
Hope too, (in ſome Meaſure) yet he cannot be ſaid to be in
erfect Covenant, and Communion with God, and Chriſt Je-
s, and the Church. A *Jew* or *Heathen* might of old, and may
this Day, hear our Sermons, and the Reading of the Scri-
tures; but the *Euchariſt* being the proper, and peculiar Wor-
ip of the Chriſtian Church, none but baptized Chriſtians can
yn in it; and therefore in this Ordinance only the Church
oes perfectly exerciſe its Privilege of Covenanting and Com-
unicating with its Head: There only the Members do per-
ctly covenant and communicate with each other; Therefore
e Apoſtle having ſaid, that [p] we are all *one Body*, he gives this
eaſon for it, *Becauſe we are all Partakers of that one Loaf.* And
we would know how we are made *one* with Chriſt, and each
her, by the *Euchariſt*, our Saviour anſwers this Queſtion in
e Words of Inſtitution, *viz. This is my Blood of the* [q] *NEW*
OVENANT, as St. *Matthew* and St. *Mark* expreſs it; or [r] *This*
up is the NEW COVENANT in my Blood, according to St. *Luke*
nd St. *Paul*. The Apoſtle laſt mention'd, does at [s] another
lace call *the Bread*, *THE COMMUNION of Chriſt's Body*, *the*
up THE COMMUNION of his Blood: By this he means, That
od doth in this Holy Sacrament impart to us the Sum of all
leſſings and Favours, which is the ſpiritual Body and Blood
f Chriſt, and that we by receiving them, do devote our
lves to the True God; and therefore cannot without a Con-
radiction to ourſelves, *have fellowſhip with*, or *drink the Cup*

In the Euchariſt *only the Church covenants and communicates with God.*

[p] 1 *Cor.* x. 17. [q] *Mat.* xxxi. 28. *Mark* xiv. 24. [r] *Luke* xxii. 19. 1 *Cor.* xi. 25. Διαθήκη, the word here uſed, does particularly ſignify *a Covenant*, not only in Sacred, but among profane Wri-ers. There is but one place, where it can ſignify *a Teſtament*, *viz. Heb.* ix. 16, 17. [s] 1 *Cor.* x. 16.

of

of Devils; which was the main Thing that the Apoſtle had in his View in this Chapter; and what very evidently follows from hence, is, That by the *Euchariſt*, we do Covenant and Communicate with God, and with each other: Nay, Chriſt ſolemnly affirms, [t] *He who feedeth on my Fleſh, and drinketh my Blood, dwelleth in me, and I in him*: Where by *dwelling* in Him that duly and frequently receives the Sacrament, He means the moſt perfect and conſtant Communion with Him. And there is no Intimation in the *New Teſtament* of any Means of a baptized Chriſtian's Covenanting and Communicating with God, but in the *Euchariſt* only: By Faith, and Prayer, and other Acts of Religion, we do indeed perform our Duty towards God; but I conceive, that there is no other Ordinance of Religion, but the Sacrament, in which God doesimpart any Thing to his Church: By Baptiſm God confers Pardon and Grace to particular Men; but in the *Euchariſt* to Chriſtian Bodies and Societies. In this He gives us the Body and Blood of his Son, not indeed in Subſtance; but in Life and Power. And this Body and Blood of Chriſt, do convey to all worthy Receivers, all the Benefits of his Death. And upon the Whole: The Sacrament of the *Euchariſt* is as neceſſary, as the Covenant between God and Man in Chriſt Jeſus; it is as neceſſary as it is for us to have Communion with God: For it does not appear that we can renew this Covenant, or continue this Communion, without the Uſe of the *Euchariſt*. It is certain, that by Nature we have no Communion with God, nor can we have it by any other Means, but what Chriſt hath appointed: He Himſelf hath ſaid, [u] *No Man cometh to the Father, but by me*: [x] *A Judgment to Condemnation is upon all Men*, and we are uncapable of being reliev'd from this State by any other Method, but that which Jeſus Chriſt hath directed: We have no Redreſs but from Him, who hath taught us to deliver ourſelves from this miſerable State by entring into Covenant with God by Baptiſm, and by renewing, and continuing this Covenant by the *Euchariſt*: We can't hope to attain eternal Happineſs by our own natural Strength: And if ſo, then it can be done by no other Way but by Covenant: And if by Covenant, then not without the *Euchariſt*, if it can be had.

But that it may particularly appear, how neceſſary it is to renew the Chriſtian Covenant by the *Euchariſt*, I will conſider what is there mutually promis'd and agreed

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[t] *John* vi. 26. [u] *John* xiv. 6. [x] *Rom.* v. 16, 18.

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1. *On God's Part.* 2. *On our Parts.*

1. On God's Part, there are three very great Bleſſings aſſured to all worthy Receivers, *viz.*

(1.) Pardon of paſs'd Sins. (2.) Grace to amend our Lives. (3.) Eternal Happineſs.

Pardon ſealed to Chriſtians in the Euchariſt.

(1.) Pardon of Paſs'd Sins, is a moſt neceſſary Bleſſing, and is the firſt of thoſe which the Goſpel promiſes to us: Baptiſm was intended for this Purpoſe, and we are taught in the beſt of Creeds to believe, *One Baptiſm for the Remiſſion of Sins*: but our Saviour has provided a Remedy for the Sins of his Diſciples commitred after Baptiſm, and this Remedy is the *Euchariſt*. Chriſt Himſelf aſſures us, that the Cup in the *Euchariſt*, is [y] *his Blood ſhed FOR THE REMISSION OF SINS*: As the Cup is the Covenant, ſo the firſt Article of the Covenant is Forgiveneſs of Sin: Upon which it is, and ever was the Belief of the moſt ſound, and underſtanding Chriſtians, that we have our Pardon ſealed in the Sacrament, if we receive it with faithful, penitent, and obedient Minds. St. *Auſtin* (f. p. 31 *Ap.*) ſpeaking of theſe Myſteries, ſays, *In them is true Remiſſion of Sins*: And according to St. *Ambroſe*, (a p. 26 *Ap.*) *He who receives* [the Euchariſt] *dies not the Death of a Sinner: for this Bread is the Remiſſion of Sins*: The Reader will obſerve, that in *Ambroſe*'s Opinion, they that receive unworthily, do not eat the *Euchariſt*; which was likewiſe [z] *Origen*'s Notion. *Cyprian* (m. 7. p. 13 *Ap.*) ſpeaks of *the Cup of the Lord*, as *relieving the ſad and ſorrowful Heart, before oppreſs'd with* [a] *vexatious Sins, with the Joy of divine Forgiveneſs.* The moſt ancient Liturgy now in being, teaches the Prieſt to expreſs his Expectation (cap. 52, 53. l. 41 *Ap.*) that they who partake of the *Euchariſt may obtain Remiſſion of their Sins*: And there are many Paſſages to the ſame Purpoſe in all the ancient Liturgies. The Papiſts indeed have for ſome hundred Years paſs'd been obſcuring this Truth, by obliging Men to receive from the Prieſt a full, and peremptory Abſolution from their Sins, before they permit them to receive the Holy Sacrament of the *Euchariſt*: but it does not appear, that any ſuch Abſolutions were uſed in the primitive Church; nor was there any other Form of finally remitting the Sins of Penitents, but by admitting them to the *Euchariſt*: [b] The Biſhop or Prieſt, did indeed lay their Hands on Penitents, and pray, that God

[y] *Mat.* xxvi. 28. [z] See Part I. p. 366. *&c.* [a] Read in *Append. augentibus*, not *aug*— [b] See *Euſeb. Hiſt. Eccl.* L. 6. c. 44.

would

would pardon them; but they were not eſteem'd to be perfectly abſolved, till they had received the Sacrament.

Grace aſſur'd, and given in the Euchariſt.

(2.) Another Article of the Covenant on God's Part, is Grace to amend our Lives. St. *Paul*, beyond all queſtion, alludes to the Sacrament, when ſpeaking of Chriſtians, he ſays, [b] *We have all been made to drink into the ſame Spirit.* Our Bleſſed Saviour after He had diſcourſed at large concerning the eating His Fleſh and drinking His Blood, gives His Diſciples to underſtand, that He did not thereby mean any material Thing wholly deſtitute of inward Power: For [c] *the words which I ſpeak*, or *the promiſes which I make, they are Spirit, and they are Life*: which was by the Primitive Church believed to be an Aſſurance of Grace, and the Divine Spirit to be communicated to all worthy Receivers of the Holy Sacrament. *We approach the myſtical Eulogies*, ſays *Cyril* of *Alexandria*, (l. p. 44 *Ap.*) *and are ſanctify'd by being Partakers of the holy Fleſh, and precious Blood of Chriſt*. *Theodorite* ſays (i. p. 45 *Ap.*) Chriſt *does not change the Nature* of the Bread and Wine, *but adds Grace to Nature*. *Chryſoſtom* ſpeaks of a Prayer in the Communion-Service in his Time, (h. p. 38 *Ap.*) *That divine Grace lighting upon the Sacrifice* (that is, the Bread and Wine) *might by that Sacrifice inflame the Hearts of all*. *Gaudentius* ſays of this Sacrament, (a. p. 29 *Ap.*) *It refreſhes and ſanctifies even them who conſecrate it*; *and* (c. p. 30 *Ap.*) he calls it *a ſweet Medicine, a perpetual Security againſt the Poyſon of the Devil*. *Cyril* of *Jeruſalem* (h. p. 19 *Ap.*) ſays, *The* Euchariſt *is diſtributed thro' our whole Syſtem to the Profit both of Body and Soul*. And (d. p. 18 *Ap.*) *In the New Covenant, the heavenly Bread and the Cup of Salvation, ſanctify both the Soul and Body; and as the Bread is fit for the Body, ſo is the Word agreeable to the Soul*. *Firmicus* aſſerts, That (p. 17. *Ap.*) *It relieves them that languiſh, reclaims them who go aſtray, raiſes up thoſe that are fallen*. *Origen* (a. p. 19 *Ap.*) That *it ſanctifies them who uſe it with a wholſome Purpoſe*; and (f. p. 10 *Ap.*) That *it is profitable in Proportion to our Faith, and is a Means of illuminating our Minds*. St. *Cyprian* (l. p. 12 *Ap.*) ſpeaks of *fortifying the Souls of Martyrs by the Protection of the Body and Blood of Chriſt*. And by this he means adminiſtring the *Euchariſt* to them; and ſuppoſes that it was intended to be *a Safe-guard and Protection to them who received it*: And he ſays, (m. 7. p. 13 *Ap.*) *The Cup of the Lord does ſo chear thoſe who drink it, as to make them ſober, and reduce their Minds to ſpiritual Wiſdom*. *Clemens* of *Alexandria* (b p. 7 *Ap.*) affirms, That they who *partake of*

[b] 1 *Cor.* xii. 13. [c] *John.* vi. 63.

the

Euchariſt *with Faith, are ſanctified both in Body and Soul.* rtullian expreſſes his Opinion to the ſame Purpoſe, when he s, (m. p. 8 *Ap.*) *The Body is fed with the Body and Blood of riſt, that the Soul may be repleniſh'd with God.* By *God*, aning the Holy Spirit: So the moſt ancient Liturgy (c. 52, 53. l. 42 *Ap.*) prays for the Deſcent of the Holy Ghoſt the Bread and Wine, that the Receivers *may be filled with t Holy Spirit, and become worthy of Chriſt.*

3.) A third Thing promiſed on God's Part the Goſpel-Covenant and the *Euchariſt*, is rnal Happineſs. Our Saviour does very much ulcate this Doctrine, He repeats it five or Times one after another, that [d] *He who edeth on this Bread, ſhall live for ever*; not eed always in the ſame Words, but to the e Senſe: And on the other ſide, He never did in more reſs, and ſolemn Words pronounce a Sentence of Condemion againſt any Sort of Men, than againſt thoſe who ne- ct this holy Food: *Amen, Amen, I ſay unto you, except ye the Fleſh of the Son of Man, and drink his Blood, ye have no fe in you.* Nor are we to wonder, if Chriſt made Some- ng elſe beſides Faith, and Obedience to the Moral Law, eſſary to eternal Salvation. Man, even in Paradiſe, had ſitive Law given him, over and above the Laws of Na- e and Reaſon, namely, *That he ſhould not eat of the Fruit of Tree of Good and Evil*; nay, if he had perſiſted in his Obe- nce to this, and all other Laws; yet he could not by this ans have attain'd eternal Happineſs, if he had not eat of Tree of Life. If Man by living in a conſtant Courſe of edience, without the Uſe of any other Means, might have ur'd to himſelf eternal Life, this might have given him caſion to attribute his Immortality to the Virtue and Pow- of his own Righteouſneſs and Obedience: But by making Uſe of the Fruit of the Tree of Life neceſſary to render immortal, God gave to Man a Demonſtration, that eter- Life, and perfect Obedience are two Things, that have neceſſary Dependence on each other: For the ſame Rea- , He hath required Chriſtians, not only to believe and y in other Reſpects; but in order to ſecure ourſelves a ppy Reſurrection, He directs us to feed on the Bread of e, the Holy *Euchariſt*: For by making this a neceſſary ndition, without which we cannot attain immortal Hap- eſs, He gives us a demonſtration, that Eternal Life is the

The Euchariſt *an Aſſurance of a happy Reſurrection.*

[d] *John* vi. 48—58.

See Part I. p. 419. falſly number'd 416.

Gift

Gift of God, and not the Wages of our Righteouſneſs, Obedience. When therefore our Saviour ſays, [e] *He that lieveth on Me, hath everlaſting Life*, the Meaning is not, th Faith alone is ſufficient to Salvation, but that a true B liever by being a Member of Chriſt's Church, and enjo ing the *Euchariſt*, has the Means of eternal Life provided f him by Chriſt Jeſus, as *Adam* by living in Paradiſe, a having the Fruit of the Tree of Life within his Reach, mig be ſaid too to have eternal Life: And it is very obſervabl how unanimous the ancient Writers of the Church are, n only in aſſerting, that this Sacrament is neceſſary to Salv tion, but that it is a Means by which our Bodies have a Pri ciple of a happy Reſurrection convey'd to them. This I loo upon as a Doctrine of very conſiderable Moment, and to whi our Saviour gives very great Countenance in his whole Di courſe on this Subject in *John* vi. but eſpecially in thoſe ve obſervable Words, [f] *Whoſo feedeth on my Fleſh, and maketh Blood his Drink, hath eternal Life, and I will raiſe him up at t laſt Day: For my Fleſh is Meat indeed, and my Blood is Drink i deed.* Here our Saviour ſeems to magnify the Excellence the Sacramental Meat and Drink, and to aſcribe to it t Power of communicating the Principles of a happy Reſu rection to all worthy Receivers (tho' not in ſuch a Manne as to exclude the Neceſſity of his own immediate *migh working*). And that this was the univerſal Belief of the grea eſt Men in the pureſt Ages of the Church, will appear fro the following Authorities: *Cyril* of *Alexandria* (Ep. 43 l. 9 *Ap* ſpeaks of the *Euchariſt* as the heavenly, Life-giving Sacrifi *by which Death is annull'd, and this corruptible Fleſh, which from the Earth, puts on Incorruption*: He calls it (1 p. 44. *Ap* the Body of the WORD, which quickens all Things, an (l p. 44. *Ap.*) *becauſe it is the Fleſh of the WORD, therefo it quickens all*; but more fully ſtill (m. p. 44: *Ap.*) *Chriſt, God helping our Infirmities, ſends a lively Power into the Gif* (the Bread and Wine) *lying in open View, and changes them ſo to become his Fleſh in Efficacy, that we may ſo receive them, a have Life communicated to us, and that the Body of Life may found, as a Life-giving Seed within us.* St. *Chryſoſtom* thus e preſſes his Opinion (K. p. 41 *Ap.*) *Becauſe our carnal Natu was dead by means of Sin, and deſtitute of all Life*, Chriſt i troduc'd *another Diet, or Leaven, as one may ſay, being the ſa in nature, but free from Sin, and full of Life, that being nouriſh with it, and putting off our former dead Nature, we may thro' th*

[e] *John* vi. 47. [f] *John* vi. 54, 55.

iet receive a tincture of Immortality: And (L p. 42.) he won-
ers that any Body ſhould irreverently receive *the Body of*
riſt, by which we live, and have our Being. St. *Auſtin* gives
not his own ſingle Teſtimony only, but that of the Whole
nick Church, in thoſe memorable Words (P. p. 36 *Ap.*)
he Punick Chriſtians call Baptiſm nothing but SALVATION,
e Sacrament of Chriſt's Body nothing but LIFE: He calls this
Apoſtolical Tradition, and an * *inborn Principle of the*
urch, and afterwards adds, *What do they maintain, who*
ll the Sacrament of the Lord's Table LIFE, but that
hich was ſaid, I am the Bread of Life; and except ye eat
e Fleſh of the Son of Man, ye have no Life in you? *Ambroſe*
ls his young Communicant, (g. p. 26 *Ap.*) *The Food*
hich you receive, is the living Bread which deſcends from
eaven, and miniſters the Subſtance of eternal Life. *Ephræm*
rus (a. p. 25 *Ap.*) gives the *Euchariſt* the Title of *The*
yſteries full of Immortality. *Gregory Nyſſen* (a. p. 23 *Ap.*)
es at large aſſert this Doctrine: I will tranſlate only a ſmall
rt of it, *viz. The Soul being united to Chriſt by Faith, has from*
ence the Means of Salvation, but the Body does by another Way
ſe and communicate with our Saviour.——*For as a little Leaven*
akes the whole Lump like to itſelf; ſo that Body (he means the
mbolical Body in the *Euchariſt*) *which was by God yielded up*
Death, being convey'd into our [*Body*] *changes and converts the*
hole into itſelf, &c. *Epiphanius* ſays (d. p. 22 *Ap.*) *The Bread is*
hat we eat, the Power in it is for the Production of Life. *Hilary*
. p. 19 *Ap.*) *This is the Cauſe of our Life, that we have Chriſt*
eſus by his Fleſh remaining in our carnal ſelves. *Julius Firmicus*
. 17 *Ap.*) ſpeaks of the *Euchariſt* as *the Food which imparts*
mortal Men tht Aſſurance of Immortality: And adds, *Seek for*
e Bread, ſeek for the Cup of Chriſt, that frail Earth being over-
me, the human Subſtance may be repleniſh'd with immortal Pro-
iſion. *Cyril* of *Jeruſalem* (h. p. 19 *Ap.*) aſſerts, That *the*
read of the Eucharift *is diſtributed into our Syſtem for the Profit*
th of Body and Soul. *Athanaſius* (a. p. 16, 17. *Ap.*) ſpeaks of
e Euchariſt, as *a Preſervative to eternal Life*; and (b. p. 7.
p.) *We have in this Life the Firſt-fruits of that* [*which is to*
me] *by partaking of the Fleſh of our Lord, as He Himſelf hath*
id, The Bread which I ſhall give, is my Fleſh, &c. *for the Fleſh*
f our Lord is a Life-giving Spirit. *Clemens Alexandrinus* tells
s (b. p. 7. *Ap.*) That *to drink of the Cup of the Lord, is to par-*
ake of his Immortality. *Irenæus* is moſt copious on this Sub-
ect: For diſcourſing againſt the Hereticks, who deny'd the
Reſurrection of the Body, he thus argues, (f. p. 5. l. 21. *Ap.*)

* Read *inſitum* not *inſtitum*.

How

How can they ſay, that the Fleſh, which is nouriſh'd by the Body of the Lord and his Blood, ſhould vaniſh into Corruption? And, *Our Bodies partaking of the* Euchariſt, *are no longer liable to vaniſh into Corruption*: And again, (g. p. 6. l. 14. *Ap.*) *How can they ſay, that the Fleſh which is nouriſh'd by the Body and Blood of Chriſt and which is a Member of Him, is not capable of the Gift of God which is eternal Life?* — *And as a Branch of a Vine laid in the Earth does in Time produce Fruit, and a Grain of Wheat falling into the Earth, and dying, yet riſes again with manifold Increaſe by the Spirit of God, and afterwards by the divine Wiſdom that coming to the Uſe of Man, and receiving the Word of God are made the* Euchariſt, *which is the Body and Blood of Chriſt; ſo our Bodies being nouriſh'd by the ſame* [Euchariſt] *after they have been buryed in the Earth, and diſſolv'd in it, ſhall be raiſed again in their proper Seaſon.* But no One teaches this Doctrine more clearly than the holy *Ignatius*, who (b. p. 2. *Ap.*) calls the *Euchariſt*, *the one Bread, the Medicine of Immortality, the Antidote againſt Death and for eternal Life, thro' Jeſus Chriſt our Lord.* *Cyril* of *Alexandria* could not aſſert this Doctrine in the fifth Century more expreſsly than *Irenæus* did the ſame in the ſecond: Nor does *Irenæus* more plainly aſſert it toward the latter End of the ſecond Century, than *Ignatius* did in the Beginning of it.

Thus the Terms of the Covenant on God's Part, do prove the great Neceſſity of the *Euchariſt*; for if Pardon, Grace, and eternal Life, do depend on our duly adminiſtring, and receiving this Sacrament, and if baptized Chriſtians have theſe Promiſes there, and no where elſe ſealed to them, then it is very evident, that the *Euchariſt* is as neceſſary as theſe Bleſſings are, to our ſpiritual Welfare.

2. If we conſider the Covenant *on our Parts*, we ſhall ſtill be more ſenſible of the Neceſſity of the *Euchariſt*. Now our Part of the Covenant is ſincere Obedience toward God, and mutual Love and Charity toward each other.

Obedience on our Part neceſſary to be promiſed, as it is in the Euchariſt.

(1.) The main Article in the Goſpel-Covenant requir'd on our Part, is ſincere Obedience: And ſince it is evident by the Words uſed by our Saviour, that we are to eat this Bread, and drink of this Cup as a *Covenant*, therefore, whoever partakes of this Sacrament, does thereby profeſs to ſtand to his Part of it, and therefore to be in a full and ſteady Purpoſe of walking in all the Commandments of God: for otherwiſe he does not conſider, and uſe it as *a Covenant*: None therefore can be worthy Receivers, but they who come to the Lord's Table with ſincere Obedience, or with ſincere Repentance. Chriſt does abſolutely require either the one or the

e other; and to lay the ſtronger Obligations upon us, He mmands us to eat his Fleſh, and to drink his Blood, and ereby to make our Profeſſion of Obedience, or at leaſt of epentance: And this was the only proper Courſe He could ke to lay his Diſciples under a Neceſſity to preſerve their ovenant with God (I mean a Neceſſity without Compulſion;) e either muſt profeſs ourſelves his Diſciples by eating this read, and drinking this Cup, and by doing this we muſt ſo declare our unfeigned Reſolutions of keeping all his other ws; or elſe we muſt own, that we are not his Diſciples, at we do not profeſs Obedience to his Laws, and therefore bear to communicate in this Sacrament, and that by Conquence we are in a State of Sin, and that the Wrath of God ideth on us. It is vain for Men to ſay, that they do obey, do repent, but don't think fit to make Profeſſion of it by ceiving of the *Euchariſt*: For it is certain, the Neglect of is one Duty, is ſufficient to render all that we do ineffeual: For Chriſt Himſelf hath ſaid, *Except ye eat the Fleſh of Son of Man, and drink his Blood, ye have no Life in you.* So that hriſt not only abſolutely requires us to obey, or repent; but kewiſe to make Profeſſion of our Obedience or Repentance by ing This in Remembrance of Him, if it be not impoſſible for want of outward Means. Chriſt by making the Uſe of the Saament ſo very neceſſary, intended to lay his Diſciples under e ſtrongeſt Obligations to Obedience: And it is certainly oper, and neceſſary, that all Men ſhould be ſenſible of their uty, and ſhould openly profeſs this Senſe, and bring 'emſelves der the moſt forcible Ties for the Performance of it; and hriſt deſign'd to do all this at once, by expreſsly charging to feed on his ſacramental Fleſh and Blood. And it is very in and wicked on the other Side, to pretend to lay Hold on e Covenant, and to communicate, while we are in a State Diſobedience, or Impenitence; for they who do this, do rtainly *eat and drink their own Damnation*, by pretending to venant and communicate with God, while they are Rels in their Hearts; or drawing nigh to Him with their Lips, hile their Hearts are far from Him: So that in fine, it is neffary not only in other Particulars to comply with the Gol-Covenant, but to make open Profeſſion of it by the Comunion: And it is neceſſary that the Communion ſhould be ceived with faithful and obedient Diſpoſitions. Wilfully abſtain from the *Euchariſt*, or to receive it with hypocritil or profane Minds, is dangerous and fatal; and it is therere a very important and neceſſary Duty to communicate orthily, and in ſuch a Manner, as that Chriſt may be one ith us, and we with Him.

And Charity, which is neceſſary for Communion with each other.

(2.) But mutual Charity of Chriſtians toward each other, and toward all Men, is ſingular a Duty, ſo diſtinguiſhing a Badge Chriſt's Diſciples, that it would be a Fa not to take particular Notice of it. This that which our Saviour particularly requi of us, whenever we make our Approaches God's Table, in thoſe excellent Words, [z] *If thou bring Gift to the Altar, and there remembereſt, that thy Brother h ought againſt thee; leave there thy Gift before the Altar, and thy way, firſt be reconciled to thy Brother, and then come and o thy Gift.* By this He obliges all Chriſtians that have do Wrong, to make Satisfaction, and to uſe all proper Means procure a Reconcilement, before they dare to offer their G or preſent their Alms, or Oblations at the Communion-Tabl And by ſeveral of his other Leſſons, He has oblig'd them w are wronged to forgive the Injury, when the Party who d it turns again, and repents, and by this Means Chriſt d ſign'd to make the *Euchariſt* a Means not only of Co municating with God, but alſo with one another, a to make the Sacrament of his Body and Blood, a Bond univerſal Peace, and Amity. And all ſure will agree wi me, that it was proper that our Saviour ſhould lay upon M the ſtrongeſt Obligations to Peace and Holineſs, and I ſuppo he could not do more to this Purpoſe, than He has actua done by obliging Men to receive this Sacrament, and by ob ging them to do it with holy and peaceable Intentions a Reſolutions; I mean, He could not have done more, unl He had uſed direct Force, and Compulſion.

[z] *Mat.* v. 23, 24.

Chap. II. Sect. II.

Of the great Moment, and Neceſſity of the Euch riſt *conſider'd as a Sacrifice.*

IN Affirming, and Proving, that the *Euchariſt* is a pro Sacrifice, I have not been at all upon the Reſerve, becau I have had a Cloud of Witneſſes, even among the Reform that have born me out as to this Particular; but in ſpeaki of the Neceſſity of it, it will become me to tread more w ril

ly, becauſe the moſt eminent Vouchers of this Truth among being now dead without having expreſsly deliver'd their entiments concerning the Importance of this Doctrine, I am rc'd here to go by myſelf: I am very ſenſible, that if I ould advance the Neceſſity of the practiſing the *Euchariſt* as Sacrifice in ſuch a Manner as to lay myſelf open to a Proſe-tion, I have Enemies enow, that are both able, and willing take the Advantage; therefore I ſhall not proceed in the oſitive Way; but only deſire my Reader to conſider,

I. *Whether the* Euchariſt *having been inſtituted as a Sacrifice by Chriſt, ought not for that Reaſon to be uſed as a Sacrifice by us?*

II. *Whether the* Euchariſt *can be eſteem'd and uſed as the principal Service and Worſhip of God's Church, if it be not eſteem'd, and uſed, as a Sacrifice?*

III. *Whether the* Euchariſt *can be the moſt proper Method of Chriſtians Communicating, and Covenanting with God, and each other, if it be not a Sacrifice?* And,

IV. *Whether the Symbols can be truly conſecrated, without being offer'd to God?*

Divine Inſtitutions not to be altered by us.

I. It ſeems to be very probable, that all Inſtitutions of Chriſt are to be uſed, and practiſed according to the Pattern and Directions, which he gave us. Proteſtants, for Inſtance, ſeem agreed, That in the *Euchariſt* we ought always to eat and drink the Symbols, as well as to conſecrate them, becauſe Chriſt did not only bleſs the Bread, and Cup; but ſaid, *Eat this, Drink this*: They all ſeem to conſent in this, that the Cup is to be given to all the Communicants, becauſe Chriſt ſaid, *Drink ye all of this*: To alter the Inſtitution of Chriſt in theſe Particulars, would be thought to be an impious Profanation by all that have a true Zeal for the Ordinances of Chriſt, of which Number I profeſs myſelf to be. Now if Chriſt did give the Bread to God, as his ſacramental Body, and pour out the Wine, as his ſacramental Blood, for the Remiſſion of Sins: If He did declare his Body to be now given, His Blood to be now ſhed, when He firſt adminiſtred his Sacrament to the Apoſtles; then it ſeems to me, that we are to do the ſame, if we are to do what Chriſt did, when He firſt inſtituted the *Euchariſt*. If indeed it can be proved, that Chriſt did mean to ſay no more, than that his Body

ſhould hereafter be given, or offer'd to God, that his Bloo ſhould be hereafter ſhed, then I will grant, that this is Proof of the Neceſſity of offering the Bread and Wine, as th Figures of his Body and Blood: But if this cannot be don then it well deſerves the Conſideration of all ſober Chriſtian Whether they who celebrate the Sacrament, without offe ing the Symbols to God, do fulfil the Inſtitution of Chriſt And this Conſideration is of the greater Weight, becauſe th ancient primitive Church did univerſally conſent in this Prac tice, and did believe, that they had the Authority of Chri for ſo doing, as I have ſhew'd in the firſt Part of this Wor If the offering of the Bread and Cup in the *Euchariſt*, b the Inſtitution of Chriſt, all ſound Chriſtians will agree wi me, that all the Authority of Men and Angels combin'd t gether cannot alter it.

Sacrifice the principal Worſhip of God's Church.

II. The ſecond Queſtion is, Whether th *Euchariſt* can be eſteem'd, and practis'd as th principal Worſhip, and Service of God's Churc if it be not practis'd as a Sacrifice. That it the Principal Worſhip and Service of God Church, is, I ſuppoſe, ſufficiently proved i the laſt Section: And now, if it do furthe appear, That the moſt excellent Worſhip God's Church has ever been Sacrifice, then it may ſeem t follow, that if the *Euchariſt* be not uſed, and practiſed as Sacrifice, it cannot be the moſt excellent Worſhip. If indee God have varied in this Particular, and declar'd, that Sacri fice is not the moſt excellent Worſhip under the Goſpel, th it were ſo before, then it is own'd, that this Argument is no Force: But if it were in all former Ages declar'd to be th principal Worſhip of his Church, and if He have reveal Nothing to the contrary under the Goſpel, then perhaps eve judicious Men may be of Opinion, that the *Euchariſt* cannot be the principal, and moſt excellent Worſhip, unleſs it b uſed and eſteem'd as a Sacrifice; eſpecially when 'tis conſide ed, That God is ſo far from having declar'd, that He woul have all Men ceaſe to worſhip him by Sacrifice, that his ow Son taught us to ſacrifice, when He ordain'd the *Euchari* which I ſuppoſe I have already proved. Now that I ma give ſome Light to my Reader in this Particular, I will ſhe what ſeems to carry a fair Degree of Probability with it, vi

1. *That God did either by the Light of Nature direct, or expreſs Revelation firſt command, or by his Approbation con firm, and eſtabliſh the Worſhipping of Him by Sacrifice.*

2. Th

2. *That He did direct, command, or eſtabliſh it, as the principal Worſhip which He required.*

3. *That God did never wholly aboliſh Sacrifice, and that therefore it ſtill remains to be the principal Worſhip due to Him from his Church.*

1. That God did either by the Light of Nature direct, or by expreſs Revelation command, or by his Approbation confirm and eſtabliſh the Worſhipping of Him by Sacrifice. *Sacrifice inſtituted by divine Authority.* ee no Occaſion for any Man poſitively to termine, by which of theſe Methods God was pleaſed to ſettle the Practice of Sacrifice: It ſeems ſufficient to , That Sacrifice has been the perpetual Worſhip practis'd God's Church, and ſettled by a divine Authority; That all us People before Chriſt, did worſhip God by Sacrifice is ſo ll known, by all that read the Bible, that it will be perfectly dleſs to enter into the Proof of it. That the *Jews* ſacrific'd God's expreſs Command, there can be no Doubt; that Ancients, from *Abel* to *Moſes*, did offer Sacrifice, is very ar; but upon what Principles they did it, is not altogether ertain. Here there are three Opinions which deſerve to conſidered.

1) The firſt is that of ſome ancient Chriſn Writers, who believ'd, That *Abel*, *Noah*, *Perhaps by the Law of Nature.* the other Patriarchs offer'd Sacrifice by Direction of their Reaſon, or by the Light Nature, or an Inſtinct of Conſcience. And this was their Opinion is * confeſs'd. I believe all will e with me, That no Law of Nature was ever more erſally receiv'd, and practis'd among all Mankind, than of Sacrifice: We are ſure it began in the Infancy of World, ſoon after *Adam*'s Removal out of Paradiſe, if before: and the Uſe of it was continu'd amongſt all nkind, till the Coming of Chriſt, and our Saviour was er by the Chriſtians of the firſt Ages thought wholly to aboliſh'd Sacrifice: If we were not aſſur'd by Scripture, *Abel*, and *Noah* ſacrificed; yet we muſt in Reaſon be-, that this Way of Worſhip came from the firſt Parents Mankind: For it will otherwiſe be next to an Impoſſibility new how it ſhould come to be the univerſal Practice of all iz'd Nations.

* Outram de Sacrific. p. 7,—11.

Men might reaſon themſelves into the Uſe of Sacrifice.

But they who deny that we have any Ide or Notions of God, or his Worſhip written our Minds by Nature, may demand, H Men could reaſon themſelves into the Uſe Sacrifice? And I can't think, that there is great Difficulty in this; for all who belie that God govern'd the World, and that they receiv'd all good Things they had from Him, and that by Sin they p vok'd his Anger, could not but uſe all proper Means to exp their Thanks to Him, and to procure his Favour, eſpeci when they had Reaſon to think, that they had forfeited i any wilful Tranſgreſſion of his Law: It may be thought, t Praiſe, and Prayer might be ſufficient to theſe Ends; b the ancient People might think it reaſonable to expreſs Thanks and Deſires of their Hearts by Actions, as well Words, as juſtly ſuppoſing that Actions, eſpecially if they expenſive, and magnificent, do give a greater Proof of Earneſtneſs of our Thoughts, than bare Words can do: T Ancients might think that they could not better declare Senſe they had of God's Mercies, and their Wiſhes of obt ing his Favour, than by offering to Him a Part of the they had: And all who believe the Scriptures, and yet th that Sacrifice was an Invention of Men, muſt ſuppoſe, t the ancient People were led into the Uſe of Sacrifice by ſo ſuch Notions as theſe; and tho' they in their modern W dom may think theſe Reaſonings very weak; yet they m be forc'd to allow, that the Great and Infallible Judge, w ſeeth not as they ſee, did allow, and approve theſe Rea ings; for He effectually declared his gracious Acceptance them. If Nothing indeed could be ſaid to be ſacrificed, what is burnt in the Fire, then it cannot well be conce how natural Reaſon could direct Men to ſacrifice. Rea can no more direct us to give a Thing to God by puttin into the Fire, than by throwing it into the Water. But it been ſhew'd, that Burning is not the Act, whereby a Th is offer'd to God, but by which He declar'd his Accept of it. And ſince ſome of the ancient People ſacrificed wi out Fire, therefore it is poſſible, that they might rea themſelves into this Practice. The *Perſians* thought it ſu cient to lay what they ſacrificed in a clean Place, and e ſome of them who uſed Altars, yet put no Fire on th as hath been already ſhew'd.

Others think it a divine, poſitive Inſtitution,

(2.) The moſt prevailing Opinion am the beſt Divines of latter Ages, is, That Sa fice was inſtituted by an expreſs Revelatio God to *Adam*, and his Children. If we co

dep

pend on the Authority of the LXX Tranſla-
rs, this Point would be very clear: For the
ords of God to *Cain*, according to them,
ould be thus turn'd, *viz.* [b] *If thou haſt offer'd rightly, but
ſt not divided rightly, haſt thou not ſinned?* For by this it ſeems
ident, that God had not only preſcribed the Manner of of-
ring Sacrifice, but the Proportion to be obſerved in *dividing*
betwixt Himſelf and the Offerers: And it muſt be own'd
be impoſſible by humane Reaſon to aſſign any Proportions
dividing the Sacrifice between God, and the Prieſts, and
ople. And many learned Men do approve of this Tranſla-
n, in particular *Iſaac Voſſius*, and Father *Simon*, nay,
. *Paul* ſeems to countenance it, when he ſays, [c] *Abel offer'd
re Sacrifice, than Cain*, for the Word *excellent* is not in the
reek.

which is moſt probable.

I conceive, that all who have any Regard
r reveal'd Religion, muſt own, that Sacri-
e was firſt enacted by the divine Will, and
ught to the firſt Parents of Mankind, either
the Light of Nature, or by expreſs Reve-
tion. For otherwiſe it is not to be conceiv-
, that *Abel*, who is propoſed to us as an
ample of Faith and Piety, ſhould have pre-
m'd to offer it: It is certain, that during his Life-time there
as a ſettled Intercourſe between God and Man; *Adam* was
t alive, who had a frequent Correſpondence with the other
orld: When it is evident, that God did by an audible Voice
ll *Cain* to account for the Murder, of which he had been
ilty, and gave a Charge to all Men, That they ſhould not
urder him; when *Cain* was permitted to expoſtulate with
od concerning the Grievouſneſs of his Puniſhment; certainly
cannot be believ'd, that *Adam* and *Abel*, either were not
rmitted to enquire of God, what Sort of Worſhip would
e moſt acceptable to Him (if they did not know it before
y their own natural Light) or that they ſhould of their own
ead chuſe a Way of Worſhip, without conſulting God, or
ceiving his Inſtructions, when they might have had them
r asking. Will-worſhip is thought blameable in us; but
was certainly more blameable in them, who could not
ant an Opportunity of receiving Directions from God Him-
lf: And while God did of his own free Grace and Favour
frequently communicate his Will to Man; it can ſcarce
Reaſon be ſuppoſed, that He would not of his own Ac-

The two former Suppoſitions more reaſonable, than that it was invented by rude Men.

[b] Gen. iv. 7. ἐκ ἐὰν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς, ἥμαρτες; [c] *Heb.* xi. 4. Πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκε.

cord inform him in that Way of Worſhip, which moſt agreeable to His own Will; which was the Thing which it chiefly concern'd Man to know.

If it were a human Invention, yet it is eſtabliſhed by divine Authority.

(3.) But the *Deiſts* can allow no other Beginning to ſacrifice, but from the ſimple, rude Conceits of the ancient People, and I find ſome late Divines joyning with them in this Particular: What End they propoſe to themſelves in doing this, the *Deiſts* know very well; the others I am perſuaded can have none but this, namely, to bring Sacrifice into Contempt, and eſpecially that of the *Euchariſt*; but in Charity I believe, they are not ſenſible, that by making Sacrifice, a rude, fond Invention of Men, they do very much leſſen the Wiſdom of the whole Goſpel Diſpenſation, the Sum of which is this, That the Son of God took our Nature upon Him in order to render Himſelf a Sacrifice for the Sins of Men: And the *Deiſts* know very well, that if Sacrifice itſelf owe its Beginning to the Devices of the dark, and ignorant Ages of the World, this will be a Means to degrade, and bring into Contempt the Sacrifice of Chriſt Jeſus, and the Redemption wrought by it: For upon this Suppoſition it muſt be ſaid, that God ſent his Son into the World to die as a Sacrifice for Sin, in Compliance with a fond Notion of the ſimple and rude Anceſtors of Mankind, that Sacrifice was the moſt proper Method of pacifying God, and reconciling Him to ſinful Men. It is much more for the Honour of this divine Diſpenſation to aſſert, That Sacrifice took its Riſe from the Will of a moſt Wiſe, and Juſt God, who by a Decree paſt from the Beginning of the World, and ſoon after revealed to Mankind, reſolved, That Sacrifice ſhould be the Means whereby Men ſhould ſeek his Favour; and that therefore in the Fulneſs of Time his Son ſhould reſtore loſt Mankind to his Grace, and Mercy, by the Sacrifice of Himſelf: And I conceive, that he who makes the Scripture the Meaſure of his Faith, muſt believe, that God had actually decreed, that Sacrifice ſhould be the Means whereby Men ſhould render Him propitious to themſelves, before He declared, that the Seed of the Woman ſhould bruiſe the Serpent's Head: For there can be no Doubt, but that the Meaning of this Declaration is, That Chriſt by the Sacrifice of Himſelf, or by his Death ſhould overcome him that had the Power of Death, that is the Devil; and if Chriſt were to do this by the Sacrifice of Himſelf, then God muſt have before this decreed, that Sacrifice ſhould be the Means of obtaining his Favour: For the other Decree of the Sacrifice of Chriſt is grounded on this Decree

aſt mentioned, That Sacrifice ſhould be the Means of obtaining his Favour: And ſince He had determin'd this within Himſelf, 'tis reaſonable to believe, that He did alſo make it known to Men; and the Practice of *Cain* and *Abel*, in offering Sacrifice to Him ſoon after, makes it highly probable, that he did ſo.

Sacrifice the ſettled divine Worſhip before Moſes's Law was given.

But let it be granted, or rather ſuppos'd, that Sacrifice was the Invention of ſimple, ignorant Men; yet ſtill it muſt be granted too by all that believe the Scripture, that God did approve this Manner of worſhipping Him, when perform'd aright; for *God had reſpect to* Abel, *and to his Sacrifice*, or *Offering*: and when *Noah* offer'd his Burnt-offerings, *the Lord ſmell'd a ſweet Savour*, that is, He was ſo far pleas'd with it, as to accept it, and thereupon to declare, that He would *no more curſe the Earth for Man's ſake*. And the ſignal Approbation which God gave of the Sacrifices offer'd by theſe two eminent Servants of God, was a very great Encouragement to other Men to uſe the ſame Method of making their Addreſſes to the Divine Majeſty; and by this Means the Practice of Sacrifice might be confirm'd and eſtabliſh'd: It is certain in Fact, that *Abraham*, *Iſaac* and *Jacob*, *Melchiſedeck*, *Job*, and *Jethro*, did offer Sacrifice to God; and if they had no other Grounds to hope for Acceptance, but from the Examples of *Noah* and *Abel*, yet it cannot be ſaid, that by uſing this Way of Worſhip, they acted without a Warrant from Almighty God.

But we are further aſſur'd, that God did once at leaſt, expreſsly command *Abraham* to ſacrifice to Him; for when he ſays, [d] *Take unto Me an Heifer of three years Old, &c.* by *taking* He means *offering*, as all Expoſitors do, I think, agree: And He poſitively charges [e] *Eliphaz to offer to Him ſeven Bullocks, and ſeven Rams*. It is evident, that Sacrifice was look'd on as the eſtabliſh'd Worſhip of God's Church, while the *Iſraelites* were in *Egypt*: For to *ſerve God*, and *to ſacrifice to Him*, are two Phraſes, ſignifying the ſame Thing in thoſe Texts of Scripture, [f] *Ye ſhall ſerve God at this Mount*, and, *let us go, that we may ſacrifice to the Lord our God*; and in thoſe Words of *Moſes* to *Pharaoh*, [g] *Thou muſt give us Sacrifices, and Burnt-offerings unto the Lord our God: For of* [our Cattle] *muſt we take to ſerve the Lord our God, and we know not with what we muſt ſerve the Lord, until we come thither*; and it is certain, that God's Promiſe was fulfill'd, and the *Iſraelites* did actually [h] ſacrifice at this Moun-

[d] *Gen.* xv. 9. [e] *Job* xlii. 8. [f] *Exod.* iii. 12, 18 [g] *Exod.* x. 25, 26. [h] *Exod.* xxiv. 5—8.

tain,

tain, before the Levitical Ordinances were given. While the *Iſraelites* were in *Egypt*, they might juſtly be afraid to ſacrifice to God in publick; but that they did it in Secret, there is no Reaſon to doubt. [i] Not Sacrifice it ſelf was firſt eſtabliſh'd by the Levitical Law, but thoſe numerous Rites and Ceremonies, which were to be uſed in doing of it, and eſpecially the Reſtraint of Sacrifice to one Place only, *viz.* the Door of the Tabernacle: Nay, it is certain, that if the *Iſraelites* had, during their Abode in *Egypt*, thought themſelves under no Obligation to offer Sacrifice to God; yet they muſt think themſelves bound to do it for the future, by Virtue of an expreſs Law given to them, before the Levitical Ordinances had ever been mention'd, before any Intimation had been given them of God's Intention to have one peculiar Tabernacle for the Performance of this Worſhip, nay before the making of the golden Calf, which is commonly thought to have given Occaſion to the whole Levitical Way of Worſhip: The Law meant by me, is that which was deliver'd immediately after the ten Commandments, *viz.* [k] *An Altar of Earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy Burnt-offerings, and thy Peace-offerings, thy Sheep, and thine Oxen: In all Places where I record my Name, I will come unto thee and bleſs thee:* and this is ſo far from being a Levitical Law, that it was plainly revok'd by that Law; for here the *Jews* were to make an Altar of Earth, and were to ſacrifice in every Place, where God ſhould record His Name, on ſuch an Altar, but by the Levitical Law there was but [l] one Altar of Burnt-offering allow'd, and that made of Wood, over-laid with Braſs. Nay, the [m] Paſſover, and the [n] Firſtlings were expreſsly injoin'd to be offer'd to God before, or upon the People's going out of *Egypt*, and yet were as real Sacrifices, as any that were ever ſlain in the Temple of *Jeruſalem*: From which it is very evident, that God had by a very plain Revelation of his Will, confirm'd and eſtabliſh'd this Practice of offering Sacrifice, before He enacted the Levitical Law, and that therefore, if it ſhould be granted, without any Proof, that Sacrifice was firſt invented by Men; yet it cannot be deny'd, that it was afterwards commanded by God. I proceed to ſhew,

God intended it to be the moſt excellent Worſhip.

2. That God did eſtabliſh Sacrifice as the moſt excellent and prevailing Way of Worſhip: Now there is no Way of Worſhip to be compared with Sacrifice, but only that of Prayer and Praiſe, preſented to God with a pious Heart

[i] *Sap.* xviii. 9. [k] *Exod.* xx. 24. [l] *Exod.* xxxviii. 1, 2. [m] *Ex.* xii. [n] *Exod.* xiii. 2. *Numb.* xviii. 17. *Deut.* xv. 19, 20.

and

and Voice; and this is now commonly magnify'd, as the only spiritual and acceptable Service; But to demonstrate, that this is only a vulgar Error, I shall prove these two Things,

1. *That Sacrifice implies Prayer and Praise.*

2. *That it adds Force and Power to Prayer and Praise, and makes them the more prevailing with God.*

1. As implying Prayer and Praise.

(1.) Sacrifice implies Prayer and Praise, that is, whatever material Thing was ever offer'd to God, the Intention of the Person who offer'd it, was to express his Desire, that God would either grant him some particular Favour, or in general, that God would grant him whatever he stood in need of; or else it was to declare his Thanks, and testify his Gratitude for some Mercy which he had received. This was the Judgment of [o] *Philo*, the very ancient *Jew*, who says, That all who offer Sacrifice, do it *by Way of Prayer, or Thanksgiving*: And speaking of the very ancient People, he says, *They betook themselves to Thanksgiving and Prayer, by Sacrifice.* It is upon this Account, that the Temple, which is in one Place [p] *the House of Sacrifice*, is at another Place called, *the House of Prayer.* It is a Mistake in any Man to suppose, that the Prophet *Isaiah*, when he calls the Temple an House of Prayer, means any other Prayer, but what was imply'd in Sacrifice: He explains his Meaning by those Words, in the same Verse, *Their Burnt-offerings and Oblations shall be accepted on mine Altar*: So that to accept Sacrifice, and hear Prayer, were Phrases of the same Signification. The most learned *Outram* has so [q] largely and effectually proved this, both from the Jewish and Heathen Writers, that it will be altogether superfluous for me to dwell any longer upon it. And the *Jews* as well as *Gentiles*, did not only with secret and silent Wishes, and the inward Devotion of their Minds, but by Forms of Devotion uttered by Word of Mouth, declare their Meaning in bringing the Sacrifice to be offer'd. This will appear sufficiently evident to him, who peruses the Authorities I have [r] elsewhere produced concerning offering Sacrifice by Prayers. It is therefore impossible in the Nature of Things, that Prayer and Praise, without Sacrifice, can be better than with it: because he who sacrifices as he ought, does at the same Time pray to God, and praise God, and therefore offers what commonly goes by

[o] *Philo* de Animalib. idon. Sacrificio. [p] 2 *Chron.* vii. 12. *Isa.* lvi. 7. [q] *Outram* de Sacrif. p. 219—231. [r] *See Chap.* I. *Sect.* VI.

the

the Name of ſpiritual Sacrifice; and by doing this, he does all that can be done with Heart and Voice, and by this alone equals the Devotion of him, who offers Nothing but Words and Thoughts: But then he does Something more too; he offers ſuch a material Sacrifice as God requires. And,

(2.) Material Sacrifice was deſigned to add Force to Prayer and Praiſe, and makes them more prevailing with God, and is therefore more excellent and effectual than bare Prayer and Praiſe, proceeding from the Mouth and Heart: And it is highly unreaſonable, and is an Impeachment of the Wiſdom and Goodneſs of God to ſuppoſe, that He would eſtabliſh a Practice, or even countenance it, which put the Worſhippers to a very conſiderable Charge, to no Purpoſe at all. It is, I conceive, granted by all, who confeſs there is a God who governs the World, that Prayer, and Praiſe is a Worſhip which natural Light inſtructs Men to pay to Him: Now if theſe are as excellent, and prevailing with God, when offer'd ſingly and apart, as when joyn'd with material Sacrifice, it will be utterly unaccountable, why God ſhould inſtitute, or approve a Way of Worſhip attended with ſo much Expence and Trouble. The *Pſalmiſt* deſires of God, That [s] *his Prayer might be ſet forth in his Sight, as the Incenſe, and that the lifting up of his Hands, might be as the Evening Sacrifice*: But who ever wiſh'd, that his Sacrifice might be as acceptable as Prayer? *The ninth Hour was an Hour of Prayer*, and the Reaſon of it was, becauſe then the Evening-Sacrifice was offer'd in the Temple: [t] *Elijah* choſe this Time for praying for Fire from Heaven to conſume the Bullock, thereby to convince the People, that the LORD was God: [u] The Incenſe was always burnt immediately after the ſlaying the Morning and Evening Sacrifice; and [x] *Judith* choſe this Time to offer up her Prayers too; as alſo the People generally did by an eſtabliſh'd Cuſtom, as appears not only from [y] St. *Luke*, but from the [z] Son of *Sirach*, who having deſcribed the Daily Sacrifice, and having related how *they finiſhed the Service, and poured out the Drink-offering at the Foot of the Altar*, he adds, *then ſhouted the Sons of Aaron, and ſounded the ſilver Trumpets, then all the People together haſted, and fell down to the Earth upon their Faces, to worſhip the Lord God,*

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[s] *Pſal.* cxli. 2. [t] 1 *Kings* xviii. [u] *Ainſworth* on *Exod.* xxvii. 21. has the following Words from one of the *Talmuds*, viz. "The "trimming of the five Lamps was before the Blood of the daily "Sacrifice, and the Blood of the daily Sacrifice before the trim-"ming of the two Lamps, and the Trimming of the two Lamps "before the burning of Incenſe. [x] *Judith* ix. 1. [y] *Luke* i. 10. [z] *Eccluſ.* l. 14.—19.

and

d the People beſought the Lord by Prayer. While the Fleſh of e Sacrifice was Burning upon one Altar, and the Fume of e Incenſe aſcending from the other, was the proper Time r Prayer; becauſe Sacrifice was intended to enforce other evotions, and render them more effectual and prevailing with od. For this Reaſon, the Altar was thought the moſt pro-er Place for all publick Prayer: Thither * *David* went to *ear the Voice of Thanksgiving, and to tell of God's wondrous Works*; this was the Place he choſe, at which to exerciſe e Duty of Praiſe with vocal and inſtrumental Muſick; o he himſelf informs us, in ſaying, *I will go unto the Altar of God, and on the Harp I will give Thanks unto Thee, O God, my God.* And † *Solomon* did at the ſame Place offer the moſt ſo-emn Prayer of Dedication; for he expected, that his Pray-rs would find the better Acceptance by Virtue of the Sacri-ces there daily offer'd, and eſpecially of thoſe, which he of-ered juſt before this Prayer, which were ſo many, that they *ould not be numbered for Multitude.* It could be for no other Reaſon, that Men, when they were under any preſent Dif-culty, did not think it ſufficient to pray, but to promiſe, hat if they were vouchſafed a Deliverance from their preſent Troubles, they would offer Sacrifice to God: Which could e done upon no other Foundation, than this, That Sacrifice was of greater Power with God, than bare Prayer: nay, it ppears from this, that Sacrifice before it was actually offer'd, nd only ſincerely intended, and promis'd, might move God o grant the Petitions of his People, and that Prayer, without uch a Vow, was not ſo acceptable as with it: And it is well nown that all Mankind did of old agree in theſe Notions nd Practices, the *Gentiles*, as well as the *Jews*. Nay, when he *Jews* were under a Diſability of approaching to God's Al-ar, and by Captivity tranſplanted into Countries many hun-ired Miles diſtant from *Jeruſalem*, yet they are directed to make their Prayers ‡ toward this Place of Sacrifice: And he ♭ Heathen, when they had Nothing to offer, enforced their Prayers by reminding their Gods of the Sacrifices which hey had formerly preſented at the Altar. And as it was the Prieſts Office to bleſs the People, ſo it deſerves our particular Obſervation, that the ſtated Time for doing this, was imme-

* *Pſal.* xxvi, 6, 7. xliii. 4. † 1 *Kings* viii. 22, 54. ‡ 1 *King.* viii. 44, 48.

♭ So *Electra* in *Sophocles. Electra.* ver. 1380.

Αναξ Απολλον ἵλεως ἀυδᾶν χλυε
Εμοῦ τε πρὸς τύτοισιν, ὅ σε πολλὰ δὴ
Αφ' ὧν ἔχοιμι λιπαρεῖ πρόσπτυξ χερί.

diately

diately after he had finiſh'd the ſacrificial Solemnity: [c] *Aaron liſt up his Hands toward the People, and bleſſed them, and came down from offering the Sin-offering, and the Burnt-offering and the Peace-offerings:* This was the firſt Time of *Aaron* offering Sacrifice, and was deſign'd as a Pattern of his Miniſtrations for the Time to come. And after the moſt ſolemn *Paſſover* kept by King *Hezekiah*, and his People, and the magnificent Sacrifices of a thouſand Bullocks, and ſeven thouſand Sheep, provided by that religious King, and as many Bullocks, and ten thouſand Sheep offer'd at the Expence of the Princes, we read, [d] that *the Prieſts, the Levites aroſe, and bleſſed the People, and their Voice was heard, and their Prayer came up to God's Holy Dwelling-place, even to Heaven.* So the Son of *Syrach* concludes his Deſcription of the Prieſt's offering Sacrifice, with theſe Words, [e] *He went down, and lifted up his Hands over the whole Congregation, to give the Bleſſing of the Lord with his Lips: And they* (the People) *bowed themſelves to worſhip the ſecond Time, that they might receive the Bleſſing from the Moſt High.* By this is very fairly intimated, That by Sacrifice duly offer'd, Men take the moſt effectual Courſe to draw down Bleſſings from Heaven upon their own Heads, and that the Prieſts Power of Bleſſing the People, is grounded on that of offering Sacrifice: And that for this Reaſon the Prieſt's *miniſtring* to God at the Altar, does in the [f] Scripture Language lead the Way to *Bleſſing the People* in God's Name: And [g] we are aſſured that the Practice of the Jewiſh Prieſts agreed with this Notion; for their Time of Bleſſing the People, was juſt after the daily Morning-Sacrifice: And it is obſervable, That [h] God firſt inſtructed *Moſes*, and he informed his Brother *Aaron* in the Form, and Manner of Bleſſing the People, juſt before the noble, and magnificent Oblations and Sacrifices were brought by the Princes of the Congregation, immediately before *Aaron*'s Conſecration, and was offer'd by him preſently after it; for this was the firſt remarkable Occaſion which *Aaron* had to paſs this ſolemn Benediction after he was conſecrated. And by this we are to learn, That the Prieſt's ſolemn Prayer for a Bleſſing on the People, received

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[c] *Lev.* ix. 22. [d] 2 *Chr.* xxx. 27. [e] *Eccleſ.* l. 20, 21. [f] See *Deut.* x. 8. xxi. 5. 1 *Chr.* xxiii. 13. [g] *Ainſworth* hath the following Words from *Maimonides*, "The Prieſts went up to the Bank, "or Stage. After that the Prieſts had finiſh'd the daily Morning "Service, they lifted up their Hands on high above their Head, "and one pronounced the Bleſſing Word by Word. [h] See *Numb.* vi. 24. to the End of the Chapter, and the whole viith Chapter.

its

its Efficacy from the Sacrifice which they offer'd. I have elsewhere spoke more on this Subject, when I was treating of the Ends of Sacrifice. I shall therefore have done with this Head, when I have observ'd, That there is one Text of Scripture, which seems expresly to prefer solemn Praises offer'd with Voice and Heart, before material Sacrifices; I mean those Words of *David*, [k] *I will praise the Name of God with a Song, and magnify it with Thanksgiving: This also shall please the Lord better than a Bullock that hath Horns and Hoofs:* But I must crave Leave to render the last Verse, *This also shall please the Lord* [l] *by Means of a Bullock*, &c. This agrees with the Sense of the Scripture in other Places, which perpetually attributes to Sacrifice the Power of rendring other Devotions more acceptable: And the *Hebrew* is altogether as capable of this Sense, as of that which is commonly given to it.

Prayer and Praise absurdly preferr'd to material Sacrifices.

I cannot therefore but esteem it one of the most unaccountable Errors of this latter Age, That Prayer and Praise, without material Sacrifices, are more excellent and prevailing with God, than with a material Sacrifice joyn'd with them: The only Pretence for this is, That it is more spiritual, and by Consequence, more agreeable to spiritual Beings, such as God, and the Souls of Men: And it was this which made * *Porphyry*, after he had apostatized from Christianity, renounce not only all outward Sacrifice, but all Use of the Voice, or any Part of the Body in the Service of God: This has already so far transported the *Quakers*, as to make them abandon the Sacraments: And if hereafter, any Man of new Light shall undertake to refine, and improve upon the *Quakers* Principles, it may be justly foretold, that they will either wholly lay aside publick Worship, or however have none but silent Meetings. It is certain, a Worship is spiritual, when it is rational, and intelligible. Material Things, as Books, and Water, and Bread, and Wine; and bodily Actions, as Speaking, Singing, Bowing, Kneeling, do not at all destroy the Nature of spiritual Worship; nay, Kissing was thought very consistent with it in the Apostles Days. There is in Scripture Mention made of *spiritual Sacrifices*, but

[i] See Ch. I. Sect. II. [k] *Psal.* lxix. 31, 32. [l] לֵ has this Signification very often as all allow. It is true, the LXX render it ὑπὲρ τὸν μόσχον, κ. τ. λ. and it must be confest, that the *præpos.* ὑπὲρ with an *Accus.* does for the most Part signify *above*, or *better than*; but ὑπὲρ with this *Case* may signify *after*: the *Hebrew* לֵ is so Translated *Hos.* vi. 2. and it will very well fit the Words in this Place, *Viz. This Song shall please the Lord* [being sung] *after* the Bullock has been offered as a Sacrifice. * *Porph.* de Abst. l. 2. p. 34.

that

that Nothing but Prayer can be meant by that Expreſſion has not yet been proved: Nay, Prayer does never expreſsly paſs by the Name of a Sacrifice in the *Old* or *New Teſtament*. Prayer is ſometimes ſaid to be *offer'd*, and ſo is the Fire with which the Sacrifice, or Incenſe was burnt, under the old Law; and *Nadab* and *Abihu* ſuffer'd for *offering ſtrange Fire*; but neither the Prayer, nor Fire, are honoured with the Name of Sacrifice. I deny not, but it may be, and is called ſo by ancient Writers in a figurative, and improper Senſe; as likewiſe a *contrite Spirit* is called a Sacrifice by *David*, tho' it be no more, than a Diſpoſition of Mind fitting us for Devotion and Humiliation, and may prevail with God, when no real Sacrifice is to be had. The *Jews* who lived far diſtant from the Temple, were oblig'd, for the moſt part, to content themſelves to worſhip God by Prayer and Praiſe, without material Sacrifice in their Synagogues; and this was the Caſe of the *Jews* that were Captives, or by other Accidents diſpers'd in Countries remote from *Jeruſalem*; but ſure, no rational Man will doubt, but that the Temple-worſhip was in itſelf more to be valued and deſired, than that of the Synagogues; elſe why was the Temple built, and rebuilt, and the Building of it thought ſo great a Bleſſing? And whatever is now ſaid of Prayer without Sacrifice, it is certain, it is but mere Synagogue-worſhip.

God never aboliſhed Sacrifice.

3. I am to ſhew, That God never aboliſh'd Sacrifice; and that therefore it ſtill remains the moſt excellent, and prevailing Method of divine Worſhip. Now in order to this, I ſhall conſider thoſe Texts, which may, in the Opinion of ſome, ſeem to declare all Sacrifice aboliſh'd.

The firſt Text of this Sort is that of *David*, [m] *Sacrifice and Offering Thou wouldeſt not—Burnt-offering, and Sacrifice for Sin haſt Thou not requir'd.* Many believe that theſe Words are in ſome Senſe to be apply'd to the Time of *David*, as well as to that of the *Meſſias*: But it cannot in Reaſon be ſuppoſed, that *David* did hereby intend to ſay, That Sacrifice was a needleſs Thing, or that the Law of *Moſes* did not command Men to offer it, or that, that Law was out of Date: The contrary to all this was certainly true, and *David* owned it to be ſo by offering Sacrifice to God: He might indeed intend to declare his Judgment, that God had no ſuch Deſires or Appetite to Sacrifice, as could make Him uneaſy at the Want of it, or that He did not chuſe it, as a Thing, from which He received any real Advantage; ſo the *Hebrew* Words here uſed may be

[m] *Pſal.* xl. 6. *Heb.* x. 5, 6, &c.

underſtood

underſtood; and in this Senſe it was true not only in *David's* Time, but in all Ages before and after him, that God takes no real Delight, receives no Pleaſure, or Profit from any Thing that we are capable of giving Him: He only accepts of it as of an Act of Obedience to his Laws, and does not deſire it for its own Sake, as if He were a Gainer by it.

This Text is to be underſtood of the Levitical Sacrifices: So the [a] Apoſtle teaches us, when having cited theſe Words, he applies them to the Sacrifices *offer'd by the Law*; and indeed it is abſurd to ſuppoſe, that either *David*, or St. *Paul* ſhould ſay, that God deſired no Sacrifice at all: For this would render the Sacrifice of Chriſt Himſelf perfectly vain and needleſs: Whereas it is St. *Paul's* Deſign in this Place to prove, that *David taketh away the firſt*, that is, the Levitical Sacrifices, *that he may eſtabliſh the ſecond*; that is, the Sacrifice of Chriſt: And the Ancients, particularly *Euſebius* and *Auſtin*, do expreſsly teach us, That in the *Euchariſt* Chriſt did *do the Will of God*, or [b] *offer the delightful Thing* mentioned by *David* in this Text: And by Conſequence, this Text is ſo far from declaring all Sacrifice unneceſſary, that it mightily confirms, and raiſes the Value of our Chriſtian Sacrifice.

The ſecond Text, which ſeems to look this Way, is that of *Aſaph*, the Words are theſe; [c] *I will take no Bullock out of thy Houſe, nor He-goat out of thy Folds: For all the Beaſts of the Foreſt are mine, ſo are the Cattle upon a thouſand Hills: I know all the Fowls upon the Mountains, and the wild Beaſts of the Field are in my Sight: If I be hungry, I will not tell thee; for the whole World is mine, and all that is therein. Thinkeſt thou, that I will eat Bulls Fleſh, and drink the Blood of Goats?* It is very evident, it was the *Pſalmiſt's* Intention to expoſe the Folly of thoſe Men, who look'd on Sacrifice, as the giving God a Meal's meat, or as intended to ſatisfy his Appetite; who eſteem'd God no other than a greedy oppreſſive Prince, who rob'd the Flocks, and Herds of his Subjects in order to fill his own inſatiable Stomach: It is certain, this was the Notion of many Heathen concerning their Gods, and probably, of ſome groſs, carnal *Jews*: Now God, by his Prophet, here declares, that He was ſo far from any ſuch Wants of Fleſh broil'd on their Altars, that He would *take* or *accept* of no Bullock, or Goat at the Hand of any Man, that had ſuch unworthy Notions of Him: No Man will, I ſuppoſe, ſay, that the Sacrifices of the Law were by Virtue of this, or any other Declaration in the *Old Teſtament*, immediately aboliſh'd: It is certain that they were in full Force, till our Saviour's Death.

[a] *Heb.* x. 5, 6, 8, 9. [b] *See* Part I. [c] *Pſal.* l. 9—13.

If any Man look on theſe Words as a Prophecy, That all bl
dy Sacrifices were to ceaſe in the Time of the *Meſſias*, I read
agree with him: But then it is obſervable, he mentions o
bloody Sacrifices, and that *Aſaph* here declares, that even u
der the *Meſſias*, Men were to offer [q] a *Sacrifice of Thanksgivi*
and this is the plain *Engliſh* of the Word *Euchariſt*: And t
this does commonly, in the Scripture, ſignify ſome matte
Sacrifice, I have [r] formerly proved at large.

The third Text is that of *David*, [s] *Thou deſireſt no Sacrifi
elſe would I give it Thee; but Thou delighteſt not in Burnt-
ferings.* Now it is impoſſible, that theſe Words can imp
an utter Abolition of Sacrifice, becauſe we are ſure, that *D
vid* himſelf did offer Sacrifice, not only before his indit
this *Pſalm*, I mean [t] upon his bringing the Ark to *Zion*; b
after it, when the [v] Angel appear'd to him in the Threſhi
floor of *Arauna*: And indeed he ſpeaks in this very *Pſalm* o
Time yet to come, when Men ſhould offer ſuch Sacrifices, a
when God ſhould accept them, tho' at preſent He did no
This is evidently the Meaning of thoſe Words, [x] *O be favo
able and gracious unto Zion, build Thou the Walls of Jeruſalem
then ſhalt Thou be pleaſed with the Sacrifice of Righteouſneſs, w
Burnt-offerings and Oblations, then ſhall they offer young Bullo
upon thine Altar.* I have [y] already ſhew'd, that a *Sacrifice
Righteouſneſs*, ſignifies a noble, or rich Sacrifice, ſuch as it w
proper for King *David* to offer. Theſe Words therefore m
ſignify no more than this, That in Caſe of Murder, or Adu
tery God neither requir'd, nor accepted a Sacrifice: A
as this is a certain Truth; ſo it was much to *David*'s Pu
poſe to obſerve it: For his Deſign in this *Pſalm* was to a
God's Pardon for theſe Crimes committed againſt *Uriah*, a
if *David* had ſaid, that God deſired not an Offering for S
this would have given further Advantage to this Interpreta
on; but he mentions only Burnt-offerings, and Sacrifices, t
is, Peace-offerings.

Now ſince it is evident, that God for ſome Time did n
deſire Sacrifices, and yet *David* expected a Time to com
when He would again ſhew his Approbation of them, a
ſince *David* tells us when this Time would be, namely, wh
God ſhould *be gracious to Zion, and build the Walls of Jeruſale*
from hence, I think, it may fairly be concluded, that *Da*
had conceiv'd ſome Hopes, that God would hereafter ſhe
that He had choſen *Zion* to be the conſtant Seat of his W
ſhip, and that then He would give ſome viſible Token of

[q] *Pſal.* l. 14. [r] *See* Part I. p. 279. [s] *Pſal.* li. 16. [t] 2 *Sa*
vi. 18. [v] 2 *Sam.* xxiv. 25. [x] *Pſal.* li. 18, 19. [y] Chap. I. Sect.

Accepta

Acceptance of the Sacrifices there offer'd: He had for some Years before remov'd the Ark thither, and upon that Occasion offer'd Sacrifice, as was just now observ'd. If God had then declar'd, that He had chosen *Zion* for the Place of his Worship, by sending down Fire from Heaven to consume the Sacrifice, he had no doubt forthwith comply'd with the Will of God, and settled divine Service in that Place: It had long been his Wish, That [a] *God would come to him*, that is, take *Zion* for the Place of his Residence; and at last, [a] *when David saw, that God answered him by Fire, he sacrificed there*, and presently said, *This is the House of the Lord God, and this is the Altar of Burnt-offering for Israel*: But he composed this Psalm, before God had been thus *gracious to Zion*, while he was in Suspense, where the Place of Sacrifice was to be: And it seems probable, that he never did sacrifice at all between the Time of his bringing the Ark to *Zion*, and *the Angel's smiting the People*: Nor had he sacrific'd then, if *Nathan* had not expresly charged him to do it, in the Name of God: Therefore when he says, *Thou desirest no Sacrifice*, * *tho' I have given it Thee, and thou delightest not in Burnt-offerings*, I take his Meaning to be this, That God had not yet shew'd him his Acceptance of the Sacrifices offer'd in *Zion*, as he hoped He would hereafter; and when it should please the divine Majesty to do this, and *to build the Walls of Jerusalem*, and make it a Place fit for so noble a Service, then he promises God Plenty of Sacrifices, *Then*, says he, *shall Men offer young Bullocks upon thine Altar*. In the mean Time, the Tabernacle of *Moses*, and Altar of Burnt-offering was at *Gibeon*, tho' the Ark were in the new Tabernacle upon Mount *Zion*; and so *David*, as well as others, was under an Uncertainty, where to offer Sacrifices with Just Hopes of Acceptance, and of this he complains in this Text.

The fourth Place to this Purpose is that of *Isaiah*, [b] *To what purpose is the Multitude of your Sacrifices to me, saith the Lord? I am full of the Burnt-offerings of Rams, and the Fat of fed Beasts, and I delight not in the Blood of Bullocks, or of Lambs, or of He-goats: When ye come to appear before me, who hath requir'd this at your Hands, to tread my Courts? Bring no more vain Oblations; Incense is an Abomination to me, the New-Moons and Sabbaths, the calling of Assemblies I cannot away with; it is Iniquity, even the solemn Meeting: your New-Moons, and your appointed Feasts my Soul hateth; and when ye spread forth your Hands, I will hide*

[a] *Psal.* ci. 2. [a] 1 *Chron.* xxi. 28. xxii. 1. * ו often signifies *tho'*: and this I take to be the proper Meaning here. [b] *Isaiah* i. 11—15.

mine Eyes from you, yea, when ye make many Prayers, I will not hear: Your Hands are full of Blood. It ought firſt to be conſider'd, of what it is that God ſays, *Who hath requir'd THIS at your Hands?* and it is certain *THIS* is here particularly apply'd to *appearing before God*, and *treading God's Courts*, or coming to the Place of religious Worſhip: Therefore it cannot ſo be underſtood as to ſay, that God did not require the Duty here mention'd, which was, the Performance of publick Worſhip; but, what he ſays is, That He did not require it at *their Hands*, He never intended that ſuch vile Wretches as they were ſhould preſume to come into his Houſe: For it is obſervable, that no Sacrifice was appointed for the Expiation of Murder by *Moſes's* Law: And God here ſpeaks to Men whoſe *Hands were full of Blood*, who had either actually ſhed innocent Blood, or were fully diſpoſed to do it.

I need ſay no more in relation to this Text, but that Sacrifice is here ſet on the ſame Foot with *Sabbaths, the ſolemn Meetings, and Prayers*, God declares them all to be *Abominations*, and that He *will not hear* their Devotions: It is very evident therefore, that God could not declare againſt the Things themſelves, for they were all expreſsly injoyn'd by his Law: He could no more ſay of Sacrifice, than of *Sabbaths*, or *Prayers*, who hath *required them?* But He might very well ſay, who hath requir'd them *at your Hands?* For God never deſigned, that his Ordinances ſhould be uſed by impenitent Sinners. If Sacrifice be here aboliſh'd, Prayer is aboliſh'd with it.

The fifth Text is from the ſame Prophet, and to the ſame Purpoſe, [c] *He that killeth an Ox, is as if he ſlew a Man, he that ſacrificeth a Lamb, as if he cut off a Dog's Neck*, and the Reaſon of this is given in the next Words, *They have choſen their own Ways, and their Soul delighteth in their Abominations.* Their Vices polluted all their Services and Devotions.

The ſixth is that in *Jeremiah*, [d] *Your Burnt-offerings are not acceptable nor your Sacrifices ſweet unto me*: And the Reaſon of this is given in the foregoing Words, *becauſe they have not hearkened to my Word, but rejected it.*

The ſeventh Text is that of the ſame Prophet, where God is repreſented, as ſaying, according to our Tranſlation, [e] *I ſpake not to your Fathers in the Day that I brought them forth out of the Land of Egypt concerning Burnt-offerings, and Sacrifices; but this Thing commanded I them, ſaying, Obey my Voice, and I will be your God, and ye ſhall be my People.* Now this Text does not tend to the aboliſhing of Sacrifice, nor does it deny Sacrifice to be of God's own Inſtitution: It only ſeems to ſay, as

[c] *Iſa.* lxvi. 3. [d] *Jer.* vi. 19, 20. [e] *Jer.* vii. 22, 23.

e have rendred the Words, that God did not command the *ſraelites* to ſacrifice, at the Time of his bringing them out of *gypt*: But this cannot be their true Meaning, becauſe it is ertain, that God did ſpeak to them of Sacrifice, that is, of e Paſſover, and the Sacrificing of the Firſt-born at the very ime that He brought them out of *Egypt*: And He ſpeaks to em of *Burnt-offerings* in the very ſame Chapter, in which He ives us the Ten Commandments; therefore we muſt turn the ords thus, *I ſpake not to your Fathers*, &c. *concerning* [f] *the anner of Burnt-offerings, and Sacrifice*, meaning by *the Man-r* the numerous Rites, and Ceremonies, which are in-yn'd in the three laſt Books of *Moſes*, which were not indeed oken of, when God brought them out of *Egypt*: [g] *Irenæus* nderſtands the Words, as if God had ſaid, *I ſpake not to your thers when I brought them out of the Land of Egypt for the Sake Sacrifices*, or, as if the main Intent I had in delivering them om their Bondage were, that I might have greater Plenty Beaſts offer'd to me: And it is certain the *Hebrew* Words ill bear this Conſtruction, and ſo will the *Greek* Tranſlation. he Words are by the Generality of Interpreters underſtood mean no more than this, That God did not at his bring-g them out of *Egypt* inſiſt ſo much on Sacrifice, as He did Obedience to his Commands; and the Words ſo taken, not in the leaſt hint to us any Deſign of God to aboliſh crifice.

The eighth Text is that of *Hoſeah*, [h] *I will have Mercy, and Sacrifice*; *and the Knowledge of the Lord, rather than Burnt-rings*: And no more can be meant by this, than that God uſes Mercy, and the practical Knowledge of Himſelf, ra-r than Sacrifice: In this all Interpreters agree; and this es by no means aboliſh Sacrifice, but only makes it leſs va-ble, than univerſal Obedience to the Moral Law.

The ninth is that of *Amos*, by whom God ſays, [i] *I hate, I piſe your Feaſts, I will not ſmell in your ſolemn Aſſemblies, tho' ye r me Burnt-offerings, and Meat-offerings, I will not accept hem.* This is no more than what God ſaid before by iah, that He abhorred not the Sacrifices themſelves, but ir profane Way of offering them; for their Crimes are par-larly mention'd in this very Chapter: They are *ſaid to turn dgement to Wormwood, and to have left off Righteouſneſs, to*

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[f] על־רברי for על־רברת [g] *Adverſ. hær.* L. 4. c. 32. but then Tranſlator of *Irenæus* ought not to have turn'd περὶ ὁλοκαυ-των *de holocauſtis*, but *holocauſtorum gratiâ*, or the like: and it is tain περὶ has this Signification. [h] *Hoſ.* vi, 6. [i] *Amos*, v. 21.

have troden upon the Poor; their Tranſgreſſions were manifold, a their Sins mighty. For it is the greateſt Abuſe of Sacrifice ſuppoſe, that it was intended to protect Men in their V lanies.

The laſt Paſſage in Scripture to this Purpoſe, is that of M cah, [k] *Wherewith ſhall I come before the Lord, and bow myſelf fore the High God? Shall I come before Him with Burnt-offerin and with Calves of a Year old, will the Lord be pleaſed with th ſands of Rams, or with ten thouſands of Rivers of Oyl? Shall I g my Firſt-born for my Tranſgreſſion, the Fruit of my Body for the ſ of my Soul? He hath ſhewed thee, O Man, what is good, a what doth the Lord thy God require of thee, but to do juſtly, an love Mercy, and to walk humbly with thy God?* The Prophet he compares Sacrifice with Juſtice, Mercy, and Humility, a gives the Preference to the latter, in which I ſuppoſe all agre but it is probable, that he means Heathen Sacrifice: Gro ſuppoſes that by *giving the Firſt-born for one's Tranſgreſſion*, he r flects on the Story of the King of *Moab*, related in the [l] ſeco Book of *Kings*: When *Micah* asks, *What doth the Lord requi but Juſtice*, &c. he cannot in Reaſon be ſuppoſed to excl all other Duties, excepting thoſe here mention'd: God c tainly requires us to love Him above all Things, and He f ther demands of all in this Age, that they ſhould believe Chriſt: And yet neither of theſe Duties are ſo much as hi ed by the Prophet: Therefore by the three moral Virt here mention'd, *Micah* meant all other Graces, and mo Duties, and he plainly enough declares, that they are mo acceptable to God than Sacrifice.

Obedience better than Sacrifice.

It appears from theſe Texts, That Obe ence to God's Moral Law, was better th any of the Sacrifices that could be offer'd, b fore Chriſt came, in itſelf conſider'd; and t is the only Concluſion that can be drawn fr theſe Texts to the leſſening of the Excellence of Sacrifi it is true, there is another Conſequence to be drawn fr them, namely, That no Sacrifice, how valuable ſoever, ſh be accepted from wicked Hands, ſo as to render it benefi to him that offers it; but this does not at all leſſen the Va of Sacrifice, but only ſhews the Odiouſneſs of Sin, wh turns the greateſt Bleſſings into the greateſt Curſes: I ſh therefore at preſent only conſider the true Meaning of t Maxim, That *Obedience is better than Sacrifice*, or, as it is preſs'd in the Goſpel, that the [m] *Love of God and our Nei bour, is better than all Burnt-offerings, and Sacrifices.* So ſeem willing from hence to conclude, That he who loves G

[k] *Mic.* vi. 6, 8. [l] 2 *Kings* iii. 27. [m] *Mark* xii. 39.

nd his Neighbour, is not bound to ſacrifice at all; but this is ery raſh and abſurd: For it ever was, and ever will be the Duty of Men to ſacrifice, as well as to love God and Man: We muſt do the one, and not leave the other undone. To ove God, and Man is a more weighty, and momentous Du-y, than Prayer; it does not therefore follow, that Prayer is eedleſs, or unneceſſary. The Prayer, and Sacrifice of the Wicked is an Abomination in the Sight of God: If the Pray-r and Sacrifice of the Righteous added Nothing to him, then t muſt follow, that Prayer and Sacrifice were to no Purpoſe: The Good would have no Occaſion for it, and the Bad by offering it would make their Caſe ſtill worſe. Tho' there-ore Obedience be better than Sacrifice, yet not in ſuch a Senſe, as that he who does in other Reſpects obey God's Laws, is free from the Law of Sacrifice: Therefore the Meaning of this Maxim is,

1. That a virtuous Life, is much better than the mere out-ward Work of Sacrifice; for Sacrifice offer'd by wicked Men, whoſe Hearts are void of any inward good Diſpoſitions, is merely an outward Performance: And it is of ſuch Sacrifices, that all thoſe Texts of Scripture, which I have now produced to this Purpoſe, are to be underſtood.

2. That in Caſe we can't perform both, we are to chooſe to obey a Moral Law, rather than the Law of Sacrifice: So our Saviour choſe to converſe with Heathen Men, and Sinners, in order to do a real Charity to their Souls, rather than to obey a [n] Law relating to Sacrifice, which was to avoid the Touch of an unclean Perſon, and by Conſequence, not to eat or drink with him: And hereupon Chriſt juſtify'd Himſelf for eating and drinking with ſuch Men, by that Saying, *I will have Mercy, and not,* (or *rather than*) *Sacrifice*: For he who eat and drank with ſuch Men, was thought un-clean, and therefore not fit to offer Sacrifice.

Obedience bet-ter than Pray-er.

But neither of theſe Conſiderations does at all leſſen, or diſparage the Excellence of wor-ſhipping God by Sacrifice: For the ſame Things may as truly be ſaid of what Men now commonly call ſpiritual Worſhip; for certain-ly of the two, it is much better to obey in all other Reſpects, and to omit Prayer and Praiſe, than to be frequent and con-ſtant in Prayer and Praiſe, and to omit all, or many other Duties, eſpecially, if our Prayers and Praiſes are merely for-mal and external, as the Devotions of all Men, who are ne-gligent in other Duties, commonly are: And no Man can

[n] *Numb.* xix. 22. Whatſoever the unclean Perſon toucheth, ſhall be unclean, *&c.*

doubt, but that Prayer and Praiſe, are to be omitted both in publick and private, when they interfere with any Act of Charity, which cannot ſo well be perform'd at another Time. So that they who by this Maxim, *That Obedience is better than Sacrifice*, would prove Sacrifice unneceſſary, muſt by Conſequence prove all Prayer and Praiſe to be ſo too.

Better not to ſacrifice, than to offer what is forbidden, or without Commiſſion.

When *Samuel* told *Saul*, That [o] *to obey, is better than Sacrifice*, his Meaning muſt have been, that it had been better for him to have obey'd God's Will, than to have ſacrificed, as he did, directly contrary to God's Law: If he had ſacrificed according to God's Direction, as pious *Iſraelites* did, he had obey'd, and ſacrificed both in one: And it is further to be obſerv'd, that he does not mean obeying the Moral Law, but complying with an expreſs poſitive Law, or Revelation. *Saul's* Fault was, the ſaving the *Amalekites*, which God by *Samuel* had commanded to be deſtroyed, and his invading the Prieſt's Office: Theſe were neither of them Moral Laws: By ſacrificing he broke one Law, becauſe he was not called of God to the prieſtly Office, as was *Aaron*; by ſaving that which was devoted to Deſtruction, under Pretence of intending to offer it in Sacrifice, he brake another Law. From this we may learn two Things; firſt that it is much more pious, and commendable to forbear Sacrifice, than for a Man under Pretence of ſome urgent Motive, or neceſſary Occaſion, to offer a Sacrifice without a Call or Commiſſion from God: It is certain, that *Saul* was rejected from the Kingdom of *Iſrael* for this Preſumption: The other is, That we ſhould take heed that we don't offer ſuch Materials in Sacrifice, as God has forbidden: For ſuch were the Cattle of the *Amalekites*.

All Sacrifices but the Euchariſt *aboliſhed.*

This naturally brings me to conſider, Whether all bloody Sacrifices, and all other Sacrifices, except that of the *Euchariſt*, be now utterly aboliſh'd. I have ſufficiently proved, That God did never declare any Intention of abrogating all Sacrifice: But now it remains for me to ſhew, How all Sacrifice is aboliſh'd, except that of the *Euchariſt*: And I ſuppoſe, it will be granted me, that whatever was typical, was done away in Chriſt, becauſe He was the Completion of thoſe Types. It has ever been the Judgment of all ſound Divines, both ancient and modern, ſo far as I am able to inform myſelf, That every bloody Sacrifice offer'd before, and under the Law, was a Figure of

[o] 1 *Sam.* xv. 22. xiii. 12, 13.

Chriſt

Christ to come; that they were Shadows, and Christ the Body; and they now being all verify'd, and accomplish'd, to cease for the future: And that the unbloody Sacrifices of the Law, were also Types of the *Eucharist*, was the Judgment of the Ancients, who therefore believed, that the Prophet *Malachy* by the pure *Meal-offering to be offered in every Place*, did foretel the Sacrifice of Christ's sacramental Body and Blood: And since the Christian Meal-offering has taken Place, the Jewish Meal-offering is to be no more. By this Means only the Jewish Seventh-Day Sabbath was annulled, it was [p] *a Shadow of what was to come*: And by the same Reason that the Sabbath gave Place to the Lord's-Day, the bloody, and unbloody Sacrifices of the Law gave Place to the Sacrifice of Christ.

Or made needless.

Tho' in Truth, there is no Necessity, that we should prove bloody Sacrifices to be abolish'd by any express Declaration of Almighty God in the *New Testament*, it is sufficient, that they are perfectly needless and superfluous: And I shew'd that they are so, when [q] I proved, That the *Eucharist* does effectually, and abundantly answer all the Ends of the ancient Sacrifices: For what Man of common Discretion will put himself to an unnecessary Charge, or be at the Expence of an Animal, when the frugal, and pure Sacrifice of the Christian Church is of infinitely more Value, than all the Cattle upon a thousand Hills? What Man in his right Senses will make it his Choice to offer a Bullock or Ram, when he is convinc'd, that there is a Sacrifice far more precious, and prevailing with God? Therefore tho' by the express Words of St. *Paul*, the Levitical Sacrifices are [r] *taken away*; yet there is no general Declaration of God's abolishing all bloody Sacrifice, either in the *Old* or the *New Testament*: Under the *Old Testament*, bloody Sacrifices were always required, under the *New*, there was no need to declare them abrogated, they must fall of Course, without any such Declaration: And the great Sacrifice of Christ offer'd in Person, did at once render the *Eucharist* a perpetual, unchangeable Sacrifice, and made all other Sacrifices altogether needless.

A Recapitulation of this Section.

Thus I have made good what I undertook, viz. That Sacrifice was originally founded upon a divine Authority, that it was intended to be the most excellent Way of Worship, as being not only Prayer and Praise, but an Increment of them; that God never declared any Design of

[p] Col. ii 17. [q] *See* Chap. I. Sect. II. [r] *Heb.* x. 9.

wholly

wholly aboliſhing Sacrifice, and tho' the Levitical Sacrifices were indeed abrogated by the Death of Chriſt, yet Sacrifice in general never was; that the Death of Chriſt, which extinguiſh'd the Sacrifices of *Moſes*, gave Life, and Birth, and Perpetuity to the Sacrifice of the *Euchariſt*: And tho' no other Sacrifices, but thoſe of the Levitical Law are expreſsly declared to be aboliſh'd, yet all other Sacrifices vaniſh'd as Types, that were accompliſh'd by the Sacrifice and Death of Chriſt; or however, are become wholly unneceſſary by reaſon of the more ſufficient and perfect Sacrifice of the *Euchariſt*, which does better ſerve all the Ends of Sacrifice, than any, or all the other, which were uſed either by the *Jews* or Patriarchs.

Sacrifice neceſſary as well as Obedience.

It does indeed appear, That the Love of God and Man, is more excellent, than the bare external Action of offering Sacrifice, let it be never ſo perfect in its Kind; but then he who does both love God and Man, and offer Sacrifice under this bleſſed Diſpoſition of Mind, does much better, than he who fulfills theſe two great Laws of the Goſpel, without fulfilling the Law of Sacrifice: For *he who offends in this one Point, is guilty of* [*not having kept*] *the whole Law*. It is certain, that the beſt Obedience which we can perform is imperfect, and therefore not acceptable, without the Merits of Chriſt: And I have ſhew'd that one main Deſign of the *Euchariſt*, is to plead the Merits of Chriſt in the moſt effectual and prevailing Manner before our heavenly Father. And

I therefore humbly recommend it to the Conſideration of my judicious Reader, Whether the *Euchariſt* can be eſteemed the principal Worſhip of God's Church, if it be not a real Sacrifice and practis'd as ſuch. If worſhipping God by offering to Him no material Thing but barely Thoughts and Words, be the moſt ſpiritual and the moſt excellent Service. I deſire it may be conſider'd, Whether the Worſhip uſed by the *Jews* in their Synagogues be not as ſpiritual as that which is uſed by thoſe Chriſtians who declare againſt all material Sacrifice; and if it be as ſpiritual, then why is it not to be prefer'd before the old Temple-worſhip?

Praying in Chriſt's Name without the Eucharift, *not ſo available as with it.*

It may be ſaid, That Prayers offer'd by the Church in the Name of Chriſt are as available as if the *Euchariſt* were offer'd together with thoſe Prayers; but I deſire my Reader would conſider, Whether what I have ſaid under the ſecond Head of the foregoing Section, be not ſufficient to ſhew, That to pray in the Name of Chriſt, is to offer our Petitions to God in

nd by the *Euchariſt*. I believe it very proper and commendable that all Prayers, both publick and private, ſhould end, s they uſually do, with thoſe Words, *through Jeſus Chriſt our Lord*: But I wiſh, that People do not lead themſelves into n Error, by taking from thence an Occaſion to think that our Saviour meant Nothing elſe, by what he calls *Praying in his Name*, but only uſing theſe, or ſuch like Words at the Concluſion of our Devotions.

III. I proceed to the third Queſtion, *viz.* Whether the *Euchariſt* can be the moſt proper Method of Chriſtians Communicating and Covenanting with God, if it be not uſed as a Sacrifice? I am far from even ſuppoſing, that Sacrifice is the only Rite, or Method of Covenanting with God: No Body can queſtion, but that Baptiſm at preſent, and Circumciſion of old, was a Rite of entring into Covenant with God: But the Queſtion is, Whether they who are already in Covenant with God, as all baptized Chriſtians certainly are, can properly continue, or renew that Covenant without actual Sacrifice; and the following Reaſons incline me to think it probable, that after we have firſt ſtruck Covenant with God, our Covenant and Communion with Him is to be maintain'd by Sacrifice.

God ever communicated with his Church by Sacrifice.

1. Becauſe God has always ſince the firſt Inſtitution of Circumciſion, preſcribed this Method of Covenanting and Communicating with them, that were already his People. Before Circumciſion was inſtituted it does not appear, that there was any other Method of God's communicating with Men, but Sacrifice only: Since the Time of *Abraham*, Sacrifice is the only Method of renewing the Covenant with them, that had before entered into it; this then is evident, That Sacrifice has always by God's Appointment been a Method of Covenanting and Communicating with Him: And the only Method, by which they who were already his People could renew it, and there is not any Probability of his having made any Alteration in this Point, ſince it does not appear, that He ever intended to aboliſh Sacrifice, as hath appear'd upon a particular Examination of all thoſe Texts, which are ſuppoſed by ſome to look this Way. And if Sacrifice be ſtill in Force, then certainly it is to be perform'd with the ſame View, and to the ſame Ends, for which it was firſt eſtabliſh'd: And one End, and that the principal, always was for the Renewing of Covenant and Communion with God, and to recover it, when it was loſt, or endanger'd by wilful Sin. And certainly, if the Church of God did ever preſerve

preſerve its Communion with God principally by Sacrifice, i will very well deſerve our ſerious Thoughts, whether it ca now be preſerved by any other Means, except it can b prov'd, that God hath made new Laws, or Proviſions as t this Particular.

The Euchariſt *intended as a Means of Communicating with God, and therefore made a Sacrifice.*

2. Another juſt Reaſon I have to queſtion whether Covenant and Communion can b continu'd with God by the *Euchariſt*, when i is not uſed as a Sacrifice, is this, *viz.* That a it is on all Hands allow'd, that this Sacrament is the principal Means by which the Churc communicates with God, ſo it ſeems to me altogether as plain, that this Sacrament wa inſtituted by Chriſt to be the conſtant, ſtanding Sacrifice of his Church. Now, if the *Euchariſt* be by its Inſtitution a Sacrifice, it ſeems from thence unavoidably to follow, that it was deſign'd for the ſame End with all other Sacrifices, and that Chriſt made it a Sacrifice for this very Purpoſe, that by it this Covenant and Communion, might be made perpetual: And that therefore if it be not practis'd as a Sacrifice, not only the Inſtitution of Chriſt is in this Reſpect neglected, but the End of the Inſtitution, which is preſerving Covenant and Communion with God, is not ſo effectually attain'd.

Sacrifice in itſelf the moſt proper Means of Communion with God.

3. There is greater Reaſon ſtill for this Queſtion, becauſe it ſeems highly probable, that Sacrifice is in Strictneſs, the only proper or moſt excellent Manner of maintaining Communion betwixt God and his Church: The moſt clear and perfect Notion of Communion, that I can conceive, is this, That it is *a mutual giving and receiving*: And mutual giving and receiving, implies perfect Friendſhip, Conſent, and good Inclinations towards each other, which is the trueſt Agreement, Alliance or Confederacy: Now Sacrifice is, I think, the only religious Solemnity, in which mutual, ſolemn Pledges paſs between God and his Church. [t] *Irenæus* teaches us, That this was the End of the ancient Sacrifices, in thoſe excellent Words, *God wants Nothing; but Man wants Communion with God, and He grants the Communion of Himſelf to them who want it.* He ſhews farther, that God did this by *Sacrifices and Oblations.* And certainly, of all Sacrifices that were ever offer'd, the *Euchariſt* is beſt contriv'd by the divine Wiſdom for continuing a conſtant Covenant and Communion betwixt God and his Church. For in it the Church

[t] Lib. IV. Cap. xxviii.

preſents

eſents to God the very Beſt ſhe has to give, that is, the ead and Wine, made the ſacramental Body and Blood of rift by his own Appointment, and receives them back ain enrich'd with the ſpecial Bleſſing of the Holy Spirit, as Earneſt of all divine Graces that we can enjoy in this Life, hope for in the next. This ſeems clearly to have been *Paul's* Notion; for he ſays, That [r] the *Iſraelites* in their *crifices did communicate with the Altar*; that is, with the True od, whoſe Altar it was; and he ſuppoſes, that the *Gentiles* their Sacrifices *communicated with Devils*, to whom their Sa-ifices were offer'd, and from whom they received ſome are back again: He mentions the *Communion of the Body d Blood of Chriſt*, as exactly anſwering theſe Sacrifices; and *the Communion of the Body and Blood*, we can't, I humbly nceive, more properly underſtand any Thing, than the mu-al Giving and Receiving it; our preſenting it to God, and ving it reſtored to us again for the ſtrengthening and re-ſhing our Souls. Sacrifice therefore being the fix'd, ſettled ethod of Communion between God and his Church, and e *Euchariſt* being the only proper Sacrifice we have to of-, I leave it to the Judgment of all ſerious and impartial En-irers, whether they who do not uſe the *Euchariſt* as a Sa-ifice, do not thereby neglect the only, or moſt proper eans of Covenanting or Communicating with God: For One can doubt, but this Communion is moſt perfect, when mething is given, or offer'd to Him, as well as received om Him: And if therefore the *Jews* in their Service did fer Something to God, and Chriſtians do not, whether it ill not be hard to prove, that their Services, in this Reſpect, ere not more excellent, than ours.

This apply'd to inward Communion.

What I have hitherto offer'd on this Head, ay be ſuppoſed to concern only the exter-l Communion betwixt God, and his Church n Earth: Therefore it well deſerves our Con-ideration, Whether inward Communion with God, can be reſerv'd without the Uſe of this outward Means. In the laſt art of the former [s] Section I ſhew'd, That all Promiſes are ade to Chriſtians, as they are a Church, that is, a Body of en combin'd together for the Service of God and Chriſt ſus: And every Branch and Twig of a Tree, muſt be ſap-ſs and barren, if it have no Communication with the Body;

[r] 1 *Cor.* x. 18, 20. κοινωνὸς and κοινωνεῖν are indifferently nder'd by our Tranſlators *to have Fellowſhip with*, or *to partake ith*, but the moſt exact Verſion is *to have Communion with*.

[s] See Part I. p. 284.

and

and our Communion with the Body does chiefly depend up
our joyning in this moſt proper, and principal Worſhip: A
the *Eucharist* ſeems to be this moſt proper, and princip
Worſhip, by its being a Sacrifice. 'Tis true, this Commu
on between God and the Souls of good Men, is continu
Nothing interrupts it, but preſumptuous Sin: But then
conceive, it is chiefly ſupported, and rendred perpetual, by t
freſh Streams of divine Grace flowing upon the Soul in t
divine Ordinance; and by the conſtant Diſpoſition of t
Mind toward this ſpiritual Food, when it may be had; (
no Man ſhall ſuffer for the Want of it, but for his own wil
Neglect.) It is true, Prayer has the Promiſe of all Bleſſi
annex'd to it: But then I conceive, it muſt be a Prayer o
fer'd in Chriſt's Name: And no Man ought to be ſo ſecu
that he prays in Chriſt's Name, but he who offers his De
tions in the *Eucharist*. It is certain, that Proſperity and Su
ceſs in worldly Affairs, and even ſome ſpiritual Mercies,
Opportunities of good Inſtruction, religious Knowledge, go
Tendencies and Diſpoſitions, the eſcaping great Trials a
Temptations, are often the Effect of private Prayers, and a
probably granted to many without asking at all; howeve
to great Numbers, that keep at a Diſtance from the Lor
Table. But I conceive, the chief Benefit of our Communi
with God, conſiſts in the [x] Pardon of our Sins, in the mo
plentiful Supplies of divine Grace, and inward Strengt
againſt our ſpiritual Enemies, and in the Aſſurance of eter
Life: And theſe Benefits, tho' they are always to be ask'd
Prayer, yet are not, I humbly conceive, convey'd or actual
ſeal'd to us in this Life, any where but in the *Eucharist*.
Theſe are the Covenant Bleſſings of the Goſpel; and tho' w
muſt always pray for them, yet there is no Certainty of re
ceiving them, unleſs we lay hold on that Covenant in t
Way which Chriſt Jeſus has directed. And I ſubmit it to t
Judgment of my Readers, Whether in order to make mo
ſure of theſe Bleſſings, we ought not to make it our chi
Care to have it adminiſtred, and received, according to t
Pattern given us by Chriſt, that is, as the ſtanding Cov
nanting Solemnity of his Church, and therefore as a Sa
crifice?

I am ſenſible, That ſome make the Communion betwi
God and the Soul, to conſiſt in divine Incomes, in having t
Soul carry'd out toward God by an irreſiſtible, overcomin
Sweetneſs: If by theſe, and ſuch-like Phraſes, they mean an
Thing that is intelligible, and can be expreſs'd in plain Words

[x] *Prov.* xxviii. 13.

is, I ſuppoſe, That fervent Zeal which good Men exerciſe their Prayer, and that ſecret Pleaſure, which they perceive the Performance of that Duty: And that this, when it is al, is an Effect of God's Grace, I doubt not: but no Man ght too much to rely on theſe inward, ſoothing Motions of s own Mind, or to draw from thence any certain Conclu-ns of God's ſpecial Good-will toward him; for there is juſt eaſon to believe, that they very often proceed from a warm ncy; and at the beſt, they are not to be compar'd to that e Word of Promiſe, which has made the Sacrament a ovenant in Chriſt's Blood, and therefore the moſt certain ethod of inward, as well as outward Communion with od.

Communion between Chriſtians, exercis'd in the Euchariſt.

But it has been before obſerv'd, That the *charift* is not only a Communion between od and his Church, but between the ſeveral embers of his Church with each other. I ed ſpend no Words to prove, That Jeſus hriſt intended that his Church, the whole ultitude of his Prieſts and People ſhould be united in the ond of Peace and Love, and knit together in a continual eague and Friendſhip. It is certain that People did of old nfirm their Covenants with one another by Sacrifice; thus d [y] *Laban* and *Jacob*: And tho' the *Iſraelites* could not in is moſt ſolemn Manner enter into Covenant with other Na-ons, becauſe no People but themſelves worſhipped the True od, and Him only; yet it is evident, that their Unity nong themſelves in worſhipping the ſame God, at one Place, nd in one and the ſame Manner, was intended to be the oundation of a perpetual Peace and Alliance with each ther: And it was for this Reaſon that [z] *Phineas* the Prieſt, nd the Heads of the ten Tribes, charge the *Reubenites* and *adites*, for *rebelling*, or rather *turning Apoſtates*, not only *ainſt God*, but againſt their Brethren of the other ten Tribes, ecauſe they had built a new Altar: For *Phineas*, and the eſt of the *Iſraelites*, apprehended, That they deſigned on this ltar to offer Sacrifice to ſome ſtrange God, or however, not joyn with them in offering their Sacrifice according to the aw of *Moſes*: And this they rightly judged to be an Apoſta-y, Rebellion, or Violation of the Covenant of perpetual Peace, hich was grounded on their Sacrificing at the ſame Altar, nd to the ſame God. The *Reubenites* and *Gadites* purge them-lves from this Crime by declaring, That the new Altar was ot built for Sacrifice, but to be a Witneſs between them-

[y] *Gen.* xxxi. 45,—54. [z] *Joſ.* xxii. 19, 27.

ſelves

ſelves and the other Tribes; leſt it might in future Ages ſaid to them, *Ye have no Part in the Lord*: For, by being cluded from the publick Worſhip, they were ſenſible, they ſhould be look'd upon as a People lop'd off from the Body of that Nation, becauſe the Bond of Peace, which their Sacrificing at the ſame Altar, would thereby be broke That the Heathen confirm'd their Leagues by joyning together in the ſolemn offering of Sacrifices, is commonly obſerv by Writers on this Subject: And I have given * two markable Inſtances of it in the Margin. Now ſince it is dent, That our Saviour intended, that his Diſciples ſho regard one another as Members of the ſame Body, That ſhould be of one Heart, and one Mind, That there ſhould no Diviſions among them, and that univerſal Love and tual Affection ſhould be the Mark, whereby good Chriſtia ſhould be diſtinguiſh'd from the reſt of the World; and He laid ſo very great a Streſs upon this ſingle Duty; there it was neceſſary that He ſhould bind it on our Conſciences the moſt ſtrong and effectual Manner: And it can't be ceiv'd how God could lay a higher Obligation upon us preſerve continual Love and Peace together, than by requiring us all to joyn in offering the ſame Sacrifice, and there to profeſs to God and the World, our Reſolution of follo ing whatever makes for Peace, and for keeping the Chriſti Covenant and Communion entire, and unbroken. And

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* *Menelaus* in *Homer* ſays,

Ὅισέλε δ' ἄρν', ἕτερον λευκὸν, ἑτέρῳ δ μέλαιναν
Γῇ τε κ) Ηελίῳ. Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
Αξετε δ Πειάμοιο βίλω, ὅφρ' ὅρκια τάμνη
Αυτὸς —— Iliad. Γ. ver. 103, *&c.*
Κήρυκες δ' ἀνὰ ἄσυ, θεῶν φέρεν ὅρκια πισὰ
Αρνε δύω, κ) οἶνον ἐύφρονα —— ibid. 245.
Η, κ) ἀπὸ ϛομάχυς ἀρνῶν τάμε νηλέϊ χαλκῷ,
Οἶνον δ' ἐκ κρητῆρος ἀφυσόμενος δεπάεσσιν
Ἔκχεον, ἠδ' ἠρῶντο θεοῖς αἰειγενέτῃσιν.

Turnus in *Virgil*, ſays

Fer Sacra, Pater, & concipe Fœdus.
——— *purâque in veſte Sacerdos* Æn. XII. ver. 1
Setigeræ fœtum ſuis, intonſamque bidentem
Attulit, admovitque pecus flagrantibus aris. ib. 169.
Talibus inter ſe firmabant fœdera dictis
Conſpectu in medio procerum; tum rite ſacratas
In flammam jugulant pecudes, & viſcera vivis
Eripiunt, cumulantque oneratis lancibus aras. ib. 212.

his Means it comes to paſs, that we cannot tranſgreſs the Laws of Juſtice, and Charity toward Men, but we muſt at the ſame Time break Covenant and Communion with God. And it is certainly neceſſary, that Men ſhould be under the moſt powerful Reſtraints from Malice and Ill-will, and under the ſtrongeſt Ties to mutual Friendſhip and Affection, eſpecially when not only the Peace of the World, but the eternal Salvation of their Souls does ſo much depend upon this Article of Religion.

Chriſt by the Euchariſt deſign'd a moſt perfect Union among Chriſtians.

St. *Paul* informs us, That all good Chriſtians are one Bread, or Loaf, and gives this Reaſon for it, That *we are all Partakers of That one Bread* in the *Euchariſt*: For all the ſeveral Maſſes of Bread offer'd in the ſeveral Congregations of Chriſtians diſpers'd throughout the World, are all in the Myſtery but one Body of Chriſt, and all the ſingle Chriſtians, and Congregations, but one Church, repreſented on this Account by the Apoſtle as *one Loaf*: And therefore in aſſiſting at this Sacrifice, and offering this one Loaf to God, we offer not only the ſacramental Body of Chriſt; but his myſtical Body the Church; and are thereby underſtood to profeſs, that we look on all good Chriſtians as united to Chriſt, and each other, as the ſeveral Grains of Wheat are kneaded into one Loaf, and that therefore we deſire the ſame Bleſſings, and Favours for all other Members of Chriſt's Church, as we do for ourſelves: *The Church offers itſelf through Chriſt* in the *Euchariſt*, ſays St. Austin (A. p. 34 *Ap.*) *If any one offer Wine only, then the Blood of Chriſt is without us, but if the Water be alone, the People are without Chriſt.* Cyprian, (m. 8. p. 13. *Ap.*) And thus our Saviour has not only commanded the Chriſtian to love his Neighbour as himſelf, but has rivetted the Practice of this Duty into the moſt ſolemn Office of his Religion: And he who does not wiſh, and pray for the ſame ſpiritual Bleſſings for all other Chriſtians, that he does for himſelf, cannot perform his Part in the Chriſtian Sacrifice. And upon the Whole it muſt be own'd, That the divine Wiſdom of the Son of God has moſt illuſtriouſly diſplay'd itſelf in the Contrivance, and Inſtitution of this moſt excellent Sacrifice, and eſpecially in rendring the Uſe of it neceſſary for our Communion with God, and by making our Communion with each other in this moſt ſolemn Manner a very important Article of that Covenant, which is renew'd in the Sacrifice of the *Euchariſt*.

Whether Oblation be neceſſary to the Conſecration of the Euchariſt.

IV. There is a fourth Queſtion ſtill remaining on this Head, and that is, Whether the *Euchariſt* can truly be conſecrated, when it is not offer'd to God? It is certain all Sacrifices were ever conſecrated by being preſented at the Altar, and being offer'd on it in Whole or in Part, and on this Account the Fleſh of the Beaſts that were ſacrificed was called *Holy*, or *moſt Holy*, by this Means they deſerv'd the Title of being call'd *the Bread* or *Food of the Lord*. * I have formerly ſhew'd, that the Primitive Church did offer the Symbols of Chriſt's Body and Blood to God, in order to their being made the Body and Blood of Chriſt, not only in Figure, as they were before, but in Life and Power. And ſince Chriſt declares the Bread to be *his Body given for us*; therefore we cannot in Reaſon doubt, but that He had given or offer'd it to God, tho' his Manner of doing it, or the Words He uſed on this Occaſion are not recorded in the Goſpels. For the firſt † 1500 Years after Chriſt the

* See Part I. p. 235, — 238.

† Monſr. *Pfaffy* obſerves, That, "there are ſeveral Offices "in the *Gothick Miſſal*, in which there is no Mention of a Sacri"fice, or Oblation." *p.* 332. And there is thus much of Truth in what he ſays, that 57 Offices out of 81 have not a proper Form of Oblation in the uſual Place, *viz.* between the Words of Inſtitution, and the Prayer of Invocation: there are but Ten Offices, that have a juſt Form of Oblation, *viz.* the 8th 11, 12, 27, 36, 65, 77, 79, 80th. there are 9 more that have ſomething that looks like an Oblation, but not expreſs and clear, *viz.* the 3d 4th 5, 17, 21, 28, 75, 76, 78. This ſeems a great Objection againſt what I have here, and elſewhere advanced, but is in reality nothing at all to the Purpoſe. For

1. Wherever the proper Oblation is wanting, there what Monſ. *Pf.* calls the Prayer of Conſecration, on which he lays great a Streſs, is wanting alſo.

2. Wherever the Words of Oblation are wanting, there the whole *Canon Miſſæ*, or however the Words of Inſtitution, are not to be found, excepting the 6th and 37th Office, and the nine Offices, where I noted the Oblation to be very doubtful, and imperfect: there are no leſs than 57 Offices in which all the three Parts of Conſecration, *viz.* the Words of Inſtitution, the Oblation, the Prayer for the H. Spirit, or Divine Benediction are not to be found: theſe 57 are all that have not been particularly by me numbred in this Note, excepting the two firſt, and the laſt, which are almoſt or altogether wanting. Upon the whole 'tis evident that theſe Offices, as publiſh'd by *F. Mabillon* are very defective, and that too in the moſt eſſential Parts.

3. Whe

ere is, I conceive, not one single Instance of a Church, that ought the Elements consecrated, without offering them to od. In the Liturgies of the middle Ages, there are Forms Oblation scatter'd through the whole Office; and the mbols are commonly offer'd two or three Times at least; t all of them agree in making the solemn Oblation of the ead and Wine, after repeating the Words of Institution, ereby the Elements were, in the Words of Christ, appointed to

3. Where the Words of Institution are inserted, yet they are t set down at large, but thus, *Qui pridie quam pateretur, &c.* om this we have a Demonstration, that the Defects of particu- Offices were to be supply'd, and that either

(1.) By some general Directions at the beginning, or ending of Book; and the Original *MS.* in the Q. of *Sweden*'s Library ght at first contain such Directions, tho' they are now worn ay; for *Mabillon* lets us know, that several Leaves are wanting the Beginning and the End, and indeed the 2 first Offices, and first Part of the 3d, and the last (excepting the Title, and 20 30 Words) are now lost; the general Directions might be ei- r in the first, or last of these Offices; and one wou'd rather nk they were in the last, because the Title of it still remains, is *Missa cotidiana Remensis*, which seems to import, that it con- n'd the common Orders of the Communion Service, where vision had not been made by the several foregoing Offices.

(2.) Or else the Defect of the particular Offices was supply'd the Memory of the Priest: and it is reasonable to believe, that Priests in that Age cou'd as readily supply the Defect of the lation, and Prayer for the Benediction of the Spirit, as they ld That of the Words of Institution, and since they all fol- 'd one after the other, therefore the same *Item*, or *&c.* might e to remind the Priest of all three. The Book call'd *Micrologus* blish'd in the XI *Century* does much countenance this Notion. ontains an Account of Divine Offices in the Church of *France*, ere this *Gothick Missal* too was used in the IXth and Xth *Centu-* The 23d Chapter of this Book contains *Brevis Descriptio cele- nde Missæ*, and after the Words of Institution, it directs the est immediately to say, *Unde & nos memores, Domine, servi tui Filii tui Domini nostri Jesu Christi, tam Beatæ Passionis, necnon & inferis Resurrectionis, sed & in cælum gloriosæ Ascensionis offerimus clare Majestati tuæ de tuis Donis ac Datis—Hostiam Puram, Hostiam Sanctam, &c.* And in the Second Chapter you have also these rds, *Compositâ oblatione in altari, dicit Sacerdos hanc Orationem, Sanctificator, Benedic hoc Sacrificium*, &c. *Deinde ante altare in- tus dicit hanc orationem* non ex aliquo ordine, sed ex ecclesia- consuetudine, *Suscipe, Sancta Trinitas, hanc oblationem, quam offerimus in memoriam Passionis*, &c. By this it appears, that were certain Forms of Oblation used *by the Custom of the*

to be his Body and Blood, and before the Invocation of the H Spirit. But the moſt ancient Liturgy now extant contain other Oblation, but this laſt mention'd: Therefore I hu recommend it to the ſerious Conſideration of all judic Clergy-men, and Lay-men, whether this Form does not ſerve to be receiv'd by all Churches, till one more anc can be diſcover'd: Tho' I am in my own Mind perſu that, if we had the very Words in which St. *Peter* and St.

Church, not read out of any Service-book. Father *Mabillon* incl to think, that the Prieſt truſted his Memory as to theſe Fo which were then, ſays he, *commonly known*, and he cites u this occaſion the firſt Clauſe out of the 23d Chapter of *Micr* as above. See his Preface to his three Books *de Liturgiâ Ga nâ*. Sect. 13.

3. Whatever the Reaſon was for omitting the Forms of lation in their proper Place, it is certain it was not done u an Opinion, that the Oblation was not neceſſary; for the C pilers of theſe Offices do ſeveral times expreſs their Senti that Jeſus Chriſt inſtituted the Sacrifice; *F. Mabillon* ment ſome of theſe Places in the 10th Page of his Preface. I will my Reader but one taken out of the 28th Office, in whic there be an Oblation, it is directed to God the Son, contra all the Sentiments of the Primitive Church: but in a prev Exhortation you have theſe Words, *Sacroſanctam, fratres dil ſimi, hodiernâ die inchoandæ Paſchæ ſolennitatem, ac Salutiferæ minicæ Immolationis Effigiem in Sacrificio Spirituali tranſfuſam--cele tes Chriſtum deprecemur, qui hæc in Sacri Corporis, & Sanguin oblatione benedicere, & Sanctificare dignatus eſt, ita offerentium ſe lorum ſuorum munera oblata benedicat, ut per inluſtrationem Spi Sancti, deferentibus Nunciis, odor ſuavitatis aſcendat, per Domi* &c. 'Tis in the Office for *Maundy Thurſday*.

I ſay nothing of Monſr. *Pfaffy*'s Objection againſt the Obl *as made before the Conſecration* in theſe, and all other ancient L *gies*: he ſpeaks according to the Sentiments of the *Lutherans*, attribute the Conſecration chiefly to the Prayer for the Di Benediction, tho' ſometimes they allow that the Words of I tution do alſo contribute to it. The Truth is, the an Church believed the Conſecration to be perform'd by all t *viz.* the Words of Inſtitution, the Oblation, and Invocation: I muſt further take Leave to obſerve, that all the ancient Fo of Invocation that I ever ſaw, are direct Evidences againſt the *theran* Doctrine, which is, that the Bread and Wine are no Body and Blood of Chriſt, which we receive in the Sacra but that the natural Body and Blood of our Saviour, which aſſert to be diffuſed thro' the whole World, are united to Bread and Wine: whereas all the Ancient Forms of Invoca pray, that the Bread and Wine may become the Body and Bl or have Words to that Effect.

conſecra

ſecrated the *Euchariſt*, it would not differ in Subſtance
m that which I am now mentioning: The Reader has it
he *Appendix* to this Vol. II. No. 1. In the mean Time
every pious, well inſtructed Chriſtian, pray with good
g *Hezekiah*, [a] *The good Lord grant Atonement for every Heart*
directs itſelf to ſeek the Lord God of their Fathers, tho' not
ding to the Purity of the Sacrament, or holy Inſtitution.

Grotius has a ſingular Fancy, That our
iour being oblig'd to keep the *Paſſover* the
before that on which it fell, becauſe that
the Day aſſigned for his Crucifixion, could
have the Lamb offer'd as a Sacrifice in the
nple by a Prieſt; and therefore kept the
over only as a Feaſt: This is improbable in
ighest Degree, eſpecially becauſe our Saviour had decla-
that He would fulfill the Law to the leaſt Jot and Tittle:
if He did not ſolemnize the *Paſſover* by offering the Lamb
Sacrifice, it is evident, He did not keep the Law. It
ue, the *Jews* do keep the *Paſſover* thus by halves in their
ent Diſperſion, I mean, as a Feaſt only, not as a Sacrifice.
ius owns, that this was an imperfect *Paſſover*, becauſe
Oblation was wanting: The *Jews* are forc'd to maim
Paſſover, they want the Altar, at which alone they
to offer Sacrifice, I mean that at *Jeruſalem*: And Chri-
Princes would ſcarce allow them the Liberty of a pub-
ſolemn Paſchal Sacrifice. ——— I can only deſire the
ers of all my Readers, that are convinced of this great
h, That the *Euchariſt* was by Chriſt inſtituted to be the
inual Sacrifice of his Church, that God in his Goodneſs
ld diſpoſe the Hearts of all Governors of his People to
re the Uſe and Practice of the Chriſtian Oblation, that
om the Riſing of the Sun, to the going down thereof, the
e-offering may be offer'd to God.

Grotius's *Fancy that Chriſt kept the* Paſſover *as a Feaſt only.*

I am ſenſible, That many Men, who have
gion much at Heart, do think, that the
ifice of the *Euchariſt* leſſens the Value of
reat Sacrifice, and intrenches upon the All-
ient Merits of Chriſt's moſt precious Blood:
if I could diſcern any juſt Grounds for
an Opinion, I ſhould think it my Duty
ply the ſame, or greater Zeal for the Abolition and An-
ng of this Sacrifice, than I have hitherto ſhew'd for the
ſtabliſhment of it. But certainly, Jeſus Chriſt Himſelf

The Sacrifice of the Eucha-riſt *does not impair the Merits of Chriſt's Blood.*

[a] 2 *Chron.* xxx. 18, 19. *Secundum LXX. & Hebraicam veritatem.*
Grot. *in Matth.* xxvi. 18.

is the beſt Judge of what makes moſt for the Honour of
Sacrifice which He offer'd. He well knows that Noth
could more effectually raiſe that Sacrifice to ſuch a juſt
gree of Eſteem and Dignity as it deſerves, than to have
Memorial of it perpetually repeated in that devout and
lemn Manner, that He Himſelf at firſt offer'd it; and that
obliging his Church to make her moſt important Addreſſ
God in, and by this Sacrifice, He took the moſt proper Co
to engrave this Truth on the Minds of Men, That we
to expect no Bleſſings to ourſelves, but thro' his Body
Blood: If indeed by ſacrificing an Ox, or Sheep only,
any other Creature, that was not his Fleſh and Blood in
Manner as the Bread and Wine is, we hoped to pre
with God, and to procure the Mercies that we want; t
there might be ſome Pretence for ſaying, that by
own Sacrifice we undervalued the Sacrifice of Chriſt;
ſince we offer Nothing in the *Euchariſt*, but what He by
own Inſtitution and Deputation, hath made his Body
Blood, and ſince by offering this, we don't pretend to add
the Merits of his Death, but only to draw down to ourſel
and apply to our own Souls the Bleſſings which He purch
by dying for us; this is a full Demonſtration, that the
crifice of the *Euchariſt* is ſo far from abating the Value of
Blood, that Nothing can more highten and exalt it: For
this we fully declare our Belief, That there is no other N
under Heaven, whereby we can be ſaved, but that of JES
that his Paſſion is the Center of all our Hopes. If ind
Chriſt Jeſus could have apply'd the Merits of his Deat
every ſingle Believer, at the ſame Time that He offer'd
the Great Sacrifice, then it muſt be confeſs'd, that all fur
Sacrifice had been perfectly needleſs and ſuperfluous:
this was impoſſible to be done, becauſe very great Numb
of Men were not then born, who were yet in future Age
be Members of his Church, and who could not be ſaved,
by having the Mercies, which He purchaſed by his Death,
ply'd to their own Perſons. Infinitely many Sins were t
committed in Ages to come, as Chriſt knew full well,
which therefore could not then be pardon'd, becauſe
were not committed; there would be many ſpiritual W
to be ſupply'd, Wants of Men that were not in being w
our Saviour ſuffer'd: And that Chriſt might be a Saviou
Men of all Ages to the End of the World, that their Par
might be ſeal'd, and that a Means of Relief might alway
at Hand for thoſe that ſtood in need of it, Chriſt inſtitu
the Sacrifice of the *Euchariſt*, as the main Channel, by wh
all divine Graces and Favours ſhould be conſtantly comm

ated to his Church, and apply'd to the Souls of particular Perſons, in ſuch a Manner, that it might evidently appear, that his Death and Sufferings are the Spring-head of all the Bleſſings we receive; for the moſt powerful, the only Sacrifice we have, is that of his ſacramental Body and Blood.

CHAP. II. Sect. III.

Of the Neceſſity of a frequent Euchariſt.

WHEN I ſpeak of the Neceſſity of a frequent *Euchariſt*, this implies two Things:

1. *That the Church take due Care that it be often celebrated.*

2. *That it is the Duty of private Chriſtians frequently to joyn in the Celebrating, and Receiving it.*

Paſtors bound often to adminiſter the Euchariſt.

I. It is neceſſary that the Church take due Care that it be often celebrated. And this Care belongs chiefly to the Biſhops and Prieſts; for the People cannot receive it oftner, than the Prieſts adminiſter it: It is hard to ſay, Whether the Sin of the Church of *Rome* in preſerving the daily Sacrifice without a daily Communion, or the Sin of ſome other Churches in laying aſide both the daily Sacrifice, and the daily Communion, be more inexcuſable. To maim the Ordinances of God, by making it a Sacrifice without a Feaſt, is what can never be defended; no more can the Rareneſs of Communions in ſome reformed Churches.

The *Lutherans*, I am well aſſured, in this Particular do excell all other Proteſtants: For they have a Communion every *Sunday* and Holiday-day throughout the Year. The Church of *Rome* makes the ſame Excuſe for her private Maſſes, that we do for the rareneſs or unfrequency of our Communions. The [a] Council of *Trent* expreſſes her Wiſhes, That all the Faithful, who are preſent at Maſs, would communicate in that Sacrament: And

[a] *Seſſ.* 22. *Doctr. de Sacrific. Miſſæ.* Cap. 6. Optaret quidem Sacroſancta Synodus, ut in ſingulis Miſſis fideles adſtantes non ſolùm ſpirituali affectu, ſed ſacramentali etiam Euchariſtiæ perceptione communicarent.

'tis commonly ſaid, That our Church orders the greateſt Part of the Communion-Office to be read on *Sundays* and Holidays, altho' there be no Communion, to intimate her earneſt Deſire, that the People would be prevail'd upon to be more frequent in receiving the Sacrament. What the Council of *Trent* ſays concerning the Deſire of their Church, that the People would receive the Sacrament oftner; ſeems mere Colour and Pretence: It is certain the Clergy of that Church have the People ſo much at their Diſpoſal, that they might have good Numbers of daily Communicants, if they did not make it their Buſineſs to diſcountenance frequent Communion: On the other Hand it muſt be own'd, That the Generality of our Clergy do often, and earneſtly preſs the People to be more frequent in this Duty; and therefore I do by no means deſpair of a Cure for this Evil; eſpecially, if my Lords the Biſhops would pleaſe to call on the Clergy to uſe their moſt diligent Application to their ſeveral Congregations, in order to bring them, or a good Number of them, to a weekly Communion: And I can ſee no Reaſon to doubt, but that if they could but prevail on Ten, or half that Number, at the firſt, they would by Degrees find that the Company would be always growing, by the prudent Care and Encouragement of their ſeveral Paſtors; and by this Means, we ſhould by Degrees imitate the Primitive Church in the Frequency of her Communion, as well as in other Particulars. It is well known, that about forty Years ago, the Sacrament was generally adminiſtred but three or four Times a Year, even in moſt of our populous Places, and in our very Cathedrals, but once a Month: The very ſame Induſtry and Application, which has in ſome Meaſure already rectify'd this Miſcarriage, would ſtill bring us nearer to the Perfection of the Apoſtolical Age.

And the People to receive it.

2. And certainly the People ought to look on themſelves to be as much bound in Duty frequently to joyn in the Celebrating, and Receiving this Sacrament, as the Prieſts to adminiſter it. I do not find either in Scripture, or early Antiquity, that there were any Laymen who thought themſelves at Liberty to abſtain, or receive it, till *Tertullian*'s Time, who (i p. 8. *Ap.*) ſpeaks of very many that turn'd their Back on the *Euchariſt* on the Station Days (that is, *Wedneſdays* and *Fridays*) becauſe they fancy'd, that by taking the Sacrament they ſhould break their Faſt: But it is plain, that *Tertullian* himſelf did not approve this Practice, and that he judged the *Euchariſt* would rather raiſe, than ſlacken Mens Devotions on the Station Days. It is deplorable

conſider the great Coldneſs and Indifference, which reigns w among the Generality of Chriſtians of all Sorts, as to this eat Duty of Communicating: And tho' I have never met ith any Divine of Note, either in my Reading or Converſa-on, who has not been ſenſible, that the Backwardneſs of e People in this Reſpect, is both a Sign, and Cauſe of e Decay of Chriſtian Piety; yet I cannot ſay, that due Degree of Zeal and Perſuaſion has been uſed for e Cure of ſo great an Evil: And there are ſome Opinions d Prejudices, countenanced by Divines, as well as others, hich will be a perpetual Bar to keep Men at a Diſtance from e Lord's Table, or however to render them leſs frequent, d forward in their Approaches to it.

Spiritual eating of Chriſt's Fleſh extra Cœnam, *a falſe Notion.*

f we will ſpeak the Truth, we ſhall find, that e Divines of the Church of *Rome*, have themlves furniſh'd the People with ſuch Notions, do effectually diſpoſe them to be cold and different, as to the Point of receiving the Saament. For it is a prevailing Doctrine in at Church, That the By-ſtanders at Maſs, ay ſpiritually receive the Body and Blood of Chriſt: And is is ſuppoſed by the Council of [b] *Trent* in the ſame Chapr, where they profeſs their Wiſhes, that the People would ore often ſacramentally communicate: They elſewhere ſay, hat ſpiritual Communion conſiſts in [c] *a Deſire of eating the avenly Bread laid before them: And in a lively Faith:* But ſure will agree with me, that a Deſire of eating, which yet does ot carry them ſo far as to ſatisfy this ſpiritual Appetite, even hen the heavenly Bread is laid before them, muſt be very imrfect and unſincere. I have elſewhere ſhew'd, That when len do in earneſt wiſh for the Sacrament, but cannot poſſily obtain it, God takes the Will for the Deed, and therere in this Caſe, Men may be ſaid to receive Chriſt's Body a ſpiritual Manner; but the *Trent* Divines ſuppoſe, that a lan has it in his Power to receive it with his Mouth, tho' r ſome Reaſon he chuſes to abſtain, and that ſuch a Man does iritually receive the Sacrament, which I cannot conceive; xcept you will ſay, that theſe Men do indeed come with oly Hunger after this Food, but that their Appetite is

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[b] *Ubi ſupra.* Illæ quoque Miſſæ (*viz.* Privatæ) communes cenri debent, partim quod in eis populus ſpiritualiter communier, *&c.* [c] *Seſſ.* 13ma *cap.* 8. de uſu admirabili hujus Sacraenti. Patres docuerunt—alios tantùm ſpiritualiter (edere) illos mirum qui voto propoſitum illum cœleſtem panem edentes, de vivâ fructum ejus, & utilitatem ſentiunt.

damp'd

damp'd by ſome Miſtakes and Prejudices infuſed into the by the falſe Guides of that Church: And alas! to wha Purpoſe was it for the Council of *Trent* to wiſh that the Pe ple would frequently communicate, when at the ſame Ti they help them to an Excuſe for not doing it, by pretendi that they do ſpiritually communicate, while they are only B ſtanders at the Sacrament? They that are moſt oppoſite the *Papiſts* in other Reſpects, have in Truth gone further, th the Council of *Trent* in this Particular; I mean, by aſſertin That not only by a Deſire of the Sacrament, but by any A of Faith or Devotion, Men do ſpiritually eat the Fleſh, an drink the Blood of Chriſt: It ſignifies little for Clergy-me to ſpur Men to the Communion, if at the ſame Time the check them too, by aſſuring them, that they had as good fo bear: For that all the ſpiritual Advantages to be receiv'd i the Sacrament, may be had by an Act of Faith, or goo Works. Theſe Miſtakes proceed from the miſunderſtandin our Saviour in his Diſcourſe in the vi^th Chapter of St. Joh which I have [d] elſewhere largely proved to be meant of th *Euchariſt*. It is evident, that the [e] Council of *Trent* did no believe that Context to ſpeak ſtrictly of ſacramental eatin and drinking, and it was this, that carry'd them into the ima ginary Conceit of receiving Chriſt's Fleſh and Blood in a ſpi ritul Manner. [f] *Torre*, a notable Divine, inſiſted on the re voking of that Decree, which left this Diſcourſe of our Savi our to be underſtood, as every Man pleaſed: For he aſſerte with good Reaſon, that it was to be underſtood of Communi cating in the Sacrament; but he could not be heard; eſpeci ally becauſe it was apprehended, that if *John* vi, were take as meant of the *Euchariſt*, it muſt follow, that it was abſo lutely neceſſary, that the People muſt communicate in bot Kinds; for our Saviour declares it to be altogether as dange rous to omit the drinking of his Blood, as the eating hi Fleſh. But this looſe Notion concerning the vi^th of *John* pre vail'd not only in the Council of *Trent*; but long before: An moſt of thoſe Divines who began the Reformation of Reli gion, brought this Error along with them, from the Churc of *Rome*, as they did ſeveral others; and by this Means, th Generality of *Proteſtants* have been led into the ſame Miſtake

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[d] See Part I. p. 351, *&c.* [e] *Seſſ.* 21. *cap.* 1. Sed neque ex Ser mone illo, apud Joannem ſexto, rectè colligitur utriuſque ſpe ciei communionem à Domino præceptam eſſe, utcunque jure varias ſanctorum Patrum, & Doctorum Interpretationes intelli gatur. *&c.* [f] See Father *Paul*'s Hiſt. of this *Council*, Book 6.

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None that believ'd *John* vi, to be meant of the *Euchariſt*, could ever have thought it ſufficient to receive the Sacrament but once a Year, which has been the ſettled Judgment of the Church of *Rome* for many Ages paſs'd: [f] *Calvin* ſays, *The Devil was the Author of that Law:* It is certain, that one chief Motive for the paſſing of it, was the Opinion that *John* vi, was not meant of the Sacrament; but of ſome other notional Manner of eating the Fleſh, and drinking the Blood of Chriſt.

It is my preſent Buſineſs to ſhew, That it is neceſſary not only to adminiſter, and to receive the *Euchariſt*, but to do it very frequently: And the very ſame Reaſons, which ſerv'd to prove the Neceſſity of it in general, and as it is a Sacrifice in particular, will alſo effectually prove the Neceſſity of doing it very often: Theſe Reaſons, as before ſhew'd, are

1. Becauſe it is a divine Inſtitution, and ſuch an Inſtitution as is to be performed not once only in our Lives, as Baptiſm, nor once in the Year only, as the Jewiſh *Paſſover*; but is frequently to be repeated; and our Saviour, when He firſt inſtituted this Feaſt upon a Sacrifice, ſufficiently intimates this, by ſaying, *Do*, or offer this, *as oft* as ye drink it; and *as often* as ye eat this Bread, and drink this Cup: But He does this more fully, and with greater Force in his Diſcourſe on the *Euchariſt* in the vi[th] of St. *John*'s Goſpel: For I have [h] elſewhere ſhew'd, That the following Verſes of that Chapter are thus to be rendred, *viz.* 49 *Your Fathers fed upon Manna in the Wilderneſs, and are dead.* 50 *This is the Bread which cometh down from Heaven, that a Man may feed thereon, and not die:* 51 *If any Man feed on this Bread, he ſhall live for ever:* 53 *Except ye feed on the Fleſh of the Son of Man, and make his Blood your Drink, ye have no Life in you.* 54 *Whoſo feedeth on my Fleſh, and maketh my Blood his Drink, hath eternal Life.* 56 *He that feedeth on my Fleſh, and maketh my Blood his drink, dwelleth in me, and I in him.* 58 *This is that Bread, which came down from Heaven, not as your Fathers fed on Manna, and are dead; he that feedeth on this Bread, ſhall live for ever.* From this it is evident to a Demonſtration, That it is not any occaſional Eating and Drinking, not a receiving the Sacrament once upon a Death-bed, or once or twice a Year, but a conſtant *feeding on it*, and *making it our Drink*, that Chriſt requires of us. Manna was the daily Food of the *Iſraelites* in the Wilderneſs: And it is evident by this Diſcourſe of our Saviour, that He intended his ſacramental Fleſh and Blood to be the conſtant,

Chriſt deſign'd frequent Communion.

[f] *Inſtitut.* c. 12. de Cœnâ. [h] See Part I. p. 416. &c.

ſpiritual

ſpiritual Proviſion of his Church: Therefore the moſt Primitive Chriſtians liv'd in the daily Uſe and Practice of it, and call'd and eſteem'd it their *daily Bread*. They who dwelt near the Place of publick Aſſembly, did every Day joyn in this holy Ordinance: They did not find it inconſiſtent with their worldly Buſineſs, to ſpend an Hour, or more every Day in the Week in attending on this moſt beneficial, divine Service: They kept their Aſſemblies before Day, and by this Means they endeavour'd not only to meet with the greater Secrecy, that they might not be diſcover'd by their Perſecutors, but alſo to leave Time enough for their worldly Trade and Affairs. And certainly a daily Communion duly celebrated, was the Intention of our Saviour, when He ſpeaks of making it our Food, if we will take Him in the moſt ſtrict Senſe: And they, who do of Choice, and from a Principle of Conſcience, daily adminiſter and receive the *Euchariſt*, they do in the moſt prefect Manner comply with the Will of our Lord: And we ought to pray, and endeavour, That the whole Church of Chriſt may be by Degrees reſtored to this State of Perfection. I apprehend, that a weekly Communion, is the moſt that we can at preſent hope to attain: And by going thus far, we ſhall come up to the Practice of the Generality of Chriſtians in the ſecond and third Centuries, tho' not of the firſt Apoſtolical Age. It is obſervable, that our Saviour, and the Writers of the *New Teſtament*, have no where directly, and plainly declar'd, how often every Church or Congregation ſhall aſſemble together, how often Men ſhould hear Sermons, or even pray in private; therefore we are not to wonder, that the certain Time of Communicating, is no where expreſsly determin'd: And indeed, if we conſider the various Circumſtances of Churches, and of private Men, we ſhall find that it is next to an Impoſſibility to fix any certain ſtated Rule in this Caſe, which may fit all Ages, and Places, and Conditions of Men. Therefore, when Chriſt bids us to *pray always*, when St. *James* exhorts us to be *ſwift to hear*, and when we are call'd upon in the vi^th^ Chapter of St. *John* to *feed on the Fleſh of Chriſt* in the *Euchariſt*, the ſafeſt Way of underſtanding thoſe Texts, is to look upon them as Laws obliging us to perform theſe Duties, as often as poſſibly we can, without doing any notable Damage, or Inconvenience to ourſelves, as to our temporal Concerns. He indeed that is a Lay-man cannot communicate oftner, than the Prieſt, under whom he lives, will adminiſter it: And if therefore he never willingly omits an Opportunity of Receiving, he can have nothing further to anſwer for: If the Prieſt be tardy, or backward in this principal Part of his Office, he alone muſt

bear

bear the Blame of his Neglect: If his Hands are ty'd by the Laws, or Cuſtoms of the Church to which he belongs, or by the Obſtinacy of the People, who perſiſt in refuſing to joyn with him in this Ordinance, then the Prieſt is innocent; and the Guilt of neglecting or rarely celebrating the Communion, falls upon the Governors of the Church for not repealing, or altering ſuch Laws, as reſtrain, or diſcountenance frequent Communion: or upon the People, who withſtand his Perſuaſions, and ſhew an Averſion to their Duty. If the Law, or Cuſtom of any Church don't allow of a weekly Communion, it is certain that Law needs Amendment, and that Cuſtom is not to be endured: If the Laws of the Church do not admit of weekly Communions, but the Prieſt, or People, or both do rather chuſe to follow the Cuſtom of monthly, or quarterly Communions, they who are guilty of this Neglect, muſt remember, that they are to give Account of themſelves for paſſing a Slight on this divine Inſtitution.

Frequent Communion neceſſary, becauſe this is the moſt proper Chriſtian Worſhip.

II. The Neceſſity of frequent Communion will appear, if we conſider the *Euchariſt*, as the proper, peculiar Worſhip of the Chriſtian Church. [h] St. *Paul* aſſures us, That the old Church conſiſting of *the Twelve Tribes, did inſtantly perform their Service* or *Worſhip, Night and Day*; that is, [i] the continual Morning and Evening Sacrifice was without Intermiſſion offer'd by the Prieſts in the Temple, and the Shew-bread was perpetually placed before the Lord. And what was done by the Prieſts in Behalf of the whole Body of the Jewiſh People, and at their Expence, is ſpoken of by the Apoſtle as a Thing done by themſelves. Now certainly the new People of God, the Chriſtian Church, muſt not be deſtitute of a continual Sacrifice, no more than the old one: As for the Sacrifice of private Prayer and Praiſe, this was as conſtantly offer'd by all ſingle pious *Jews*, as it can be by Chriſtians; but this is not the Sacrifice of the Church, this is not the proper publick Worſhip of Chriſt's myſtical Body: *The continual Sacrifice*, was the Title of old given to the *Euchariſt* by [k] St. *Clement*, the Fellow-labourer with St. *Paul*, and by [l] *Chryſoſtom* above three hundred Years after him: And certainly it ought to be eſteem'd and practis'd as ſuch in all Ages, at leaſt in all Cathedral Churches, and wherever a competent Number of Communicants can be found.

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[h] *Acts* xxvi. 7. [i] *Numb.* xxviii. 4. *Exod.* xxix. 42. [k] See Part I. p. 75, *&c.* [l] In Epiſt. ad Epheſ. λόγ. γ. he calls it καθημερινὴ θυσία.

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Chriſtians obliged to be more frequent in their Sacrifice, than the Jews were.

It is true, the main Body of the People of the *Jews*, were not oblig'd to attend the publick Worſhip above three Times in the Year. And what they did on the Sabbath-days in their Synagogues, was not the proper, peculiar Worſhip of the Jewiſh Church: No other Worſhip, but that perform'd at the Altar in *Jeruſalem*, was ordain'd by the Law of God. Synagogues were mere human Inventions; and the Devotions there offer'd, were a Will-worſhip, tho' very good and commendable: There is no Mention of theſe Places of Aſſembly till the Time of [m] *Aſaph* the *Pſalmiſt*; not the *Aſaph* who lived in *David*'s Time, but he who lamented the Devaſtations of the Temple under *Nebuchadnezzar*, or *Antiochus*. They could not perſonally joyn in eating of their Sacrifices, but at the three great Feaſts, or when they came of their own Accord to offer ſome occaſional Devotions: At other Times they could joyn in the publick Worſhip, as they did, only by praying with their Faces toward *Jeruſalem*, at the Time when the continual Burnt-offering was laid on the Altar, and the Incenſe was burning; but the Chriſtian Sacrifice is to be conſumed by the Prieſt and People feaſting together; or at leaſt by a Number of Clergy-men aſſiſting at this holy Ordinance, which was the Caſe at the firſt Inſtitution of it by our bleſſed Lord: For he had then none but his Apoſtles preſent with him. And all good Chriſtians can't but wiſh, that where-ever there is a Body of Clergy-men living within a convenient Diſtance, they would combine together in order to reſtore *the daily Sacrifice, and Communion*; and there is no Reaſon to doubt, but that the People by the Influence of their Example would gradually be wrought into a Zeal, and holy Emulation in this moſt peculiar Chriſtian Worſhip. *Chryſoſtom*, in the Place before cited, does moſt paſſionately lament the Backwardneſs of the People in receiving the Sacrament at the Beginning of the fifth Century: This has ever ſince been a growing Evil, and eſpecially here in *England*. In the late great Rebellion the *Euchariſt* was wholly diſuſed, and laid aſide in many populous Places; this was one ſignal Inſtance of the glorious Reformation, intended by the Faction which then prevailed: And it is very grievous to conſider, what vaſt Numbers of grown Men and Women, do ſtill die amongſt us without ever receiving the Sacrament at all, and yet are look'd upon, and treated as Perſons that lived, and died in the Communion of our Church. In the Church of

[m] *Pſalm* lxxiv. 8.

Rome

me he is a good Catholick, who receives once a Year: nd among the * *Greeks* he is eſteem'd a Chriſtian of the ighest Rank, who does it three or four Times in twelve onths; and the *Lutherans*, I know, greatly complain of the ardineſs of their People, as to this great Duty. God give all Chriſtians a Senſe of their ſinful Neglect of this moſt xcellent, and ſingular Worſhip: And I perſuade myſelf, that they would once permit themſelves to be convinc'd of this eat Truth, that the *Euchariſt* is the only proper, peculiar ublick Worſhip of the Church of Chriſt, they would mend eir Pace, and be more ready and frequent in this Goſpel rvice: For how is it poſſible, that Men who are in earneſt Chriſtians, can anſwer it to God, and their own Conſciences, when the Queſtion ſhall be ſeriouſly put to them, ow they dare live in a long, and wilful Neglect of the Chriſtian Worſhip? He would ſcarce have been thought worthy f the Name of an *Iſraelite* under the Law, who wholly forore going to the Temple at the three yearly Feaſts; or who, f he did go, yet thought it ſufficient to hear the Law read, or e Gloſſes, or Diſcourſes of the learned Doctors upon it, or nly joyn'd in the *Pſalms* or Prayers, that were there ſung, r rehearſed; but refuſed to perform his Part in the Sacrifices here to be offer'd, which was the moſt principal and perfect art of the Service for which the Temple was built, and which made Way for the Acceptance of all the other Devotions which the Law required: Juſt ſuch a Chriſtian is he, who is conſtant in other leſs valuable Parts of divine Worſhip, but chuſes never, or very rarely to keep Conſort with the Chriſtian Church in this moſt neceſſary, and important Branch of the Goſpel Service.

Eſpecially becauſe here we commemorate Chriſt's Death according to his own Will.

This will be of greater Weight ſtill, when it is conſider'd, That the Reaſon of Chriſt's making the *Euchariſt* the principal Worſhip of his Church, was this, namely, becauſe it is the Commemoration of his Death. For the Death of Chriſt being the greateſt, and moſt admirable Providence, that ever did, or could betide us, the Foundation of all our Hopes, and of our Claim to the divine Favour; therefore it was not only proper, but neceſſary that the Commemoration of it ſhould be our principal Chriſtian Worſhip: And it is for the ſame Reaſon neceſſary, that we ſhould be frequent in doing

* See *Chriſtoph. Angelus's Enchiridion. cap.* 22. Εἰδέναι δὲ ἐυγενὲς ἦν Ἑλλήνων ἅπαξ, ἢ δὶς, ἢ τρὶς, ἢ τετράκις τὸ ἐνιαυτὸν μεταλαμβάνειν τὸ τίμιον σῶμα, καὶ αἷμα τοῦ κυρίου.

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it, not only becauſe by this Means we expreſs our Gratitu for the greateſt Benefit, which God ever vouchſafed to Ma kind; but becauſe we have no other Thing to plead with G whereby to move Him to beſtow his Mercies on us: A therefore he who ſeldom communicates, is One who is dom thankful to God for his Redemption of Mankind Chriſt Jeſus; He is One, who ſeldom makes his Addreſſes God in the moſt powerful and prevailing Manner, that is, ſhewing forth Chriſt's Death to God, as the moſt prevail Means to obtain his Bleſſing. It is true, a Man may by M ditation remember Chriſt's Death, and may in his Pray give God Thanks for it, and plead the Merits of it in Beh of himſelf and others; but then he does not remember in that ſolemn Manner that Chriſt requires, nor does he of his Praiſes to God, and alledge the Merits of Chriſt's Blood that Way, which Chriſt injoyns: And in Things of ſo gre Moment, we are not to take the Courſe, which ſeems beſt our own Fancies, but to follow that Method, to which Chr hath directed us: And it is certain, that He did never hint us any Deſire of our remembring his Death, but in the *Euch riſt* only; and ſince the Commemoration of his Death is reaſonable, and ſo neceſſary, and that the doing of it in a other Way is mere Will-worſhip, and ſince we muſt ofte have juſt Occaſion to plead the Merits of it with God in o der to procure the good Effects of it; more need not be ſaid prove, that it is neceſſary to live in the frequent Uſe of th *Euchariſt*, as it is the principal Worſhip of the Chriſtia Church, and the Commemoration of our Saviour's Death.

III. We may be convinc'd of the great Neceſſity of the fre quent Uſe of the *Euchariſt*, if we conſider it as a Means o Covenanting, and Communicating with God, and eac other.

Frequent Communion neceſſary, as it is a Means of Covenanting with God.

By the Goſpel Covenant only we are capabl of Salvation, and therefore it greatly concern us to be well aſſured, that we duly lay Hol on this Covenant, and renew our Claims, an repair the Breaches of it, and this can be don in, and by the *Euchariſt* only: Herein we d in the moſt perfect Manner communicate wit God, and his Church, as has been ſhew'd i the two foregoing Sections. Now this Communion wit God, and his Church, does not conſiſt in one tranſient Action but in the frequent, and conſtant repeating this Action. No Man is reputed to be a Member of a Family, becauſe he doe ſometimes occaſionally, or accidentally ſit down at the ſam Table,

Table, and feaſt with them: Nothing but a continual taking his Meals, or (to ſay the leaſt) a very frequent Eating with them, is ſufficient to this Purpoſe: And therefore none ought to think himſelf of *the Houſhold of God*, but he who does on every Opportunity eat the *Bread of God*, together with his Fellow-Servants.

The Communion of Chriſt with his Church, and of the Members of this Church with each other, is in the Scripture compared to that of a Branch with the Stock or Tree, and of a Limb with the Body: Now it is certain that if the Branch ceaſe to partake of the Juice or Sap, it forthwith dies, and is fit for Nothing but the Fire; and the Limb that does not partake of the Blood and Spirits, which circulate in the Body, becomes perfectly uſeleſs, and an Encumbrance: And from this we are given to underſtand, that our Communion with God and his Church, is obſtructed and annull'd by any wilful Neglect of the Means appointed for Maintenance of this Communion, and of theſe Means I ſuppoſe, all will allow the *Euchariſt* to be the principal. The Union between Chriſt and his Church, and of Chriſtians between each other, does not conſiſt in now and then accidentally meeting together, but in a perpetual uninterrupted Conjunction. It is true, ſome Allowance muſt always be made for Parables and Similes, it cannot be expected, that Men ſhould always, Night and Day, in the literal Senſe, be employed in this, or any other Duty; but certainly for a Man to pretend to be of Chriſt's Body, and yet not to joyn in that Action, by which the Unity of this Body is to be preſerved, once a Week, or even once a Month, is ſuch a Communion, as may rather be call'd a Separation. And if *we are made one Body, by being Partakers of the one Loaf*, if *we are made to drink into the one Spirit* by partaking of the Cup in the *Euchariſt*, as St. *Paul* plainly teaches us; then certainly thoſe Chriſtians have a very ſad Account to give of themſelves, who chuſe for the moſt Part, or very often, to turn their Backs upon this Divine Ordinance, and ſo wilfully interrupt the Communion betwixt God and their own Souls, betwixt the Church of Chriſt and themſelves: And the Caſe is very plain, for if [*] *he who feedeth on the Fleſh of Chriſt, dwelleth in him*; then he who ſeldom, or never eats it, cannot have Chriſt dwelling in him, but muſt be alienated from the Life of God.

There is a Neceſſity of frequently joyning in the *Euchariſt*, in order to the preſerving our Covenant and Communion with

[*] 1 *Cor.* x. 17.—xii. 13. [*] *John* vi. 56.

God, if we conſider the Particulars, in which this Covena and Communion conſiſt, And

1. On God's Part, it conſiſts in Pardon of Sin, Grace amend our Lives, and the Aſſurances of a happy Immortalit Theſe are Mercies of which we always, more or leſs, ſtan in need, and which we have no ſtated Method of obtainin but in the Holy *Euchariſt*.

As the Euchariſt *is a Seal of Pardon.*

(1.) In many Things we offend all; a when a Chriſtian has ſinned, he muſt not on confeſs it, but he muſt apply to God thro' J ſus Chriſt, for Pardon; and the moſt prop Method of applying ourſelves to God thro' J ſus, is to do it in, and by the Sacrifice of the *Euchariſt*; a there alone we can have our Pardon ſealed; as has been ſuf ciently prov'd: And the beſt of Men cannot but believe, th they are often guilty of Sins of Ignorance and Surprize; th they commit many Faults thro' Want of Circumſpectio which wholly eſcape their Notice; and that through t Treachery of their Memories, they often forget thoſe Sin which they knowingly commit; and that therefore they ha perpetual Occaſion to apply themſelves to God for Pardon Upon this Conſideration, all who believe that the *Euchari* was ordained for the Remiſſion of Sins, muſt ſee themſelv under a Neceſſity of uſing it very frequently for the Cure their Guilt. [p] I have fully ſhew'd, That the *Euchariſt* w always eſteem'd in the Primitive Church a perfect Abſol tion; and how the Church of *Rome* has obſcur'd, and pe verted this Doctrine, by pretending, that Men muſt be e tirely abſolved from their Sins before they receive the Sacr ment: And it is very evident, that by this Doctrine they ha very much leſſen'd the Value of the *Euchariſt*, and rendre the Receiving of it frequently leſs needful than it was thoug by the primitive Chriſtians, who uſed it as a certain Cure f their daily Sins and Infirmities. If indeed our Sins be the groſſer Sort, or if we allow ourſelves in any evil Habi then it is evident, as will hereafter appear, that we ought abſtain, till we have reformed ourſelves; but if our Offenc are ſuch only as proceed from the Infirmities of Nature, th we are not to think, that they do ſo ſeparate betwixt Go and us, as to render us unfit for the Sacrament, but are a ſu ficient Motive to make us more quick and conſtant in th Duty, that we may obtain Mercy for what is paſs'd, an ſtrengthen ourſelves for the Time to come.

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[p] *See* Chap. III. Sect. I.

(2.) Grac

(2.) Grace, or inward Strength for the doing our Duty, is another Benefit of duly offering, and receiving it: And as humane Nature does perpetually want new Supplies of ſpiritual Vigor; ſo all that are ſenſible of this Want, will make uſe of thoſe Means, which God has ordained for this End. We often meet with violent Temptations, we find juſt Occaſion frequently to complain of great Hardſhips, and Difficulties, both in Relation to our ſpiritual and temporal Condition: And whither ſhould we go to recruit our Strength and Courage, to refreſh our languiſhing Souls, and to renew our Joys, but to the Altar of God, where the Holy Spirit is always ready to ſhed its Comforts upon the Hearts of all devout Communicants? *A Means of Grace.*

(3.) A happy Reſurrection to eternal Life, is a Bleſſing, of which we can never make too ſure: All wiſe, and good Men make it their daily Study and Endeavour to do every Thing that may raiſe their Hopes, and increaſe their modeſt Aſſurances of a bleſſed Immortality: Too many honeſt, well-meaning Chriſtians, are full of grievous Jealouſies and Suſpicions concerning their eternal State; and certainly if there be any Cure on this Side of Heaven for theſe tormenting Fears, it is the conſtant Attendance at God's Altar, with the beſt Preparation that they are able to make: Nothing can ever clear their Doubts, and give them a full Tide of humble Confidence, if the very frequent receiving of the Holy Sacrament do not: He that every Week, or every Day, has his Pardon ſealed, his Graces renew'd, and the Promiſes of eternal Happineſs repeated to him, and apply'd to his Soul in the moſt proper and ſolemn Manner that God Himſelf can do it (without a Miracle) he certainly takes the moſt proper Courſe to cheer and glad his Soul, and to preſerve himſelf from Weakneſs and Fainting in the Pilgrimage, and holy War, in which he is engaged. If a Chriſtian be never ſo ſteddy and forward in all other Parts of his Duty, yet *except he feed on the Fleſh of Chriſt, and make Chriſt's Blood his Drink, he has no Life in him*: And it is impoſſible, that any Man can be ſure, that he does *feed on the Fleſh of Chriſt*, if he does not often receive the Holy Sacrament; for I think, I have effectually proved, That this Text is meant of the *Euchariſt*: But now he who is not only induſtrious and circumſpect in all other Duties, but likewiſe very conſtant in his Attendance at the Lord's Table, may with the greateſt Degree of Certainty expect a happy Immortality, and ſay, *Come Lord Jeſus, come quickly*; he may with the moſt perfect Degree of holy Hope, repoſe his *And of a happy Reſurrection.*

Confidence in Chriſt who hath promiſed, That *he that feedeth on his Fleſh, hath eternal Life.*

As the Euchariſt *is an Obligation to Holineſs.*

2. On our Part, Covenanting and Communicating with God, implies a ſincere Exercise of all Chriſtian Virtues, and Graces at preſent, and a Reſolution of continuing in the Practice of them for the future. No Man is fit for the *Euchariſt*, but he who has a ſincere Love and Charity for all Men, and ſuch a Love to God as prevails over all other Affections of his Soul; none but he that is ſo humble, as not to aſſume any Thing to himſelf, that is above him; ſo content, as to uſe no unjuſt Means in order to mend his Condition; ſo patient, as not to murmur againſt God's Providence; ſo chaſte and temperate, as not to have (of late at leaſt) committed any wilful Uncleanneſs, or Exceſs; ſo devout, as to be fully convinc'd that he owes all the ſpiritual and temporal Bleſſings he enjoys to God's Goodneſs, and that from Him alone he muſt expect whatever he wants, and therefore comes to the Holy Sacrament with a Heart full of Thanks for what he has already receiv'd, and of Zeal and pious Deſires of thoſe Graces, of which he moſt of all ſtands in Need; and eſpecially he muſt be ſo penitent, as to be truly griev'd for all his known Sins, and earneſt in his Petitions for Pardon for all Sins, whether known or unknown: He who wants any of theſe holy Diſpoſitions can by no Means be fit for the *Euchariſt*; becauſe there can be no Communion betwixt God and a vicious Soul. For *what Fellowſhip hath Light with Darkneſs?* This is the Fundamental Article of the Chriſtian Covenant, That *whoever names the Name of Chriſt, muſt depart from all Iniquity*: And *without Peace and Holineſs, no Man can ſee the Lord*: Therefore ſince in the *Euchariſt* we do profeſs to covenant, and have Communion with God, it does from thence plainly follow, that no Man is a proper Gueſt for the Lord's Table but he who has a ſincere Averſion to, and Hatred of all Sin, and a real Diſpoſition to all the Virtues and Graces, which the Goſpel requires of us: And it was evidently the Deſign of Chriſt in inſtituting the *Euchariſt*, to bring all his Diſciples under the ſtricteſt Obligation to the Duties of Religion: And all ſerious Chriſtians are ſo ſenſible of this, that they do never preſume to receive the Sacrament, till they have wrought themſelves for the preſent into a real Sorrow for all their paſt Sins, and into a Reſolution of avoiding thoſe Sins, and *walking in all the Commandments, and Ordinances of the Lord* for the Time to come.

Now

Now it needs no Proof, That it is neceſſary we ſhould often, and even conſtantly covenant and communicate with God in this Manner, becauſe they who do it ſeldom, once a Year, or once a Quarter, are in great Danger of loſing all their Labour: For during thoſe long Intervals of Time, in which they don't receive at all, their good Diſpoſitions grow flat and cold, their virtuous Reſolutions ſlacken, and by Degrees wholly vaniſh, and are forgotten: It may perhaps prove otherwiſe with ſome particular Men of more than common Firmneſs, and pious Vigour; but it is too evident, that with Many it is far otherwiſe: They are very preciſe and devout for ſome Days before, and after their Receiving, but for the Remainder of their Time they are looſe, and careleſs, and open to all Temptations, lukewarm and indifferent to all Duty: This ſhould convince them of the Neceſſity of being more frequent in this Duty of Receiving the *Euchariſt*: For it is evident, that if they did daily, or weekly revive their religious Fervours, as they have formerly done once a Year, or once a Quarter, this would make them ſuch Men through the whole Courſe of their Lives, as they now are only a little before, and after, their ſtated Times of receiving: And it was by daily, or at furtheſt, weekly Sacraments, that the Primitive Chriſtians kept their Covenant with God undefiled, and their Communion with Him uninterrupted. We have all an unhappy natural Byaſs to Vice, and if when we have taken ſome Pains to kindle the Flame of divine Love and Devotion in our Breaſts, we don't take care to keep it alive, and cheriſh and improve it by the ſame Means, which firſt raiſed it, it will ſoon go out and die: Therefore the only Way to prevent the Loſs of our Labour in Religion, is to keep ourſelves always up to our holy Vows and Engagements, never to looſen the Reins of our Reſolutions by abſtaining willingly for Weeks, or Months together from the *Euchariſt*; for by being remiſs for a few Days, we ſhall find we loſe more Ground, than we can recover in a much longer Time.

This the moſt proper Way to prevent Relapſes into Sin.

There is a known vulgar Objection againſt this, I mean, That Familiarity breeds Contempt, and that when the *Euchariſt* is ſo often received as to become a Thing of Courſe, it would in a few Months or Years, make no Impreſſion upon Mens Minds; and therefore could not in all Probability be attended with ſuch beneficial Effects, as I have hitherto ſuppoſed.

The Objection, That Familiarity breeds Contempt, conſider'd.

I ſhall anſwer this Objection in the Words of the moſt pious and judicious [a] Mr. *Nelſon*, of bleſſed Memory, *viz.* "Familiarity, and intimate Converſe with Men and Things in the World, is apt to diminiſh our Value and Reſpect for them; it is quite the contrary in ſpiritual Things, the frequent Uſe whereof is the likelieſt Means to increaſe our Reſpect and Veneration towards them. An uninterrupted Enjoyment of the good Things of this World may very well leſſen our Eſteem of them, becauſe it convinces us, they do not adminiſter that Happineſs which they promiſe; but the more we employ ourſelves in our ſpiritual Exerciſes, we find they produce a Satisfaction, that riſes above what we expected or worldly Men can imagine. The better we know Men, the more we diſcover their Frailties and Imperfections, and therefore our Familiarity with the beſt of Men, may be apt to abate that Reſpect we paid them at a Diſtance, by reaſon of that Mixture of Frailty, which accompanies their greateſt Virtues. But the oftner we converſe with God in his holy Ordinances, the more we ſhall admire his divine Perfections: For an Object of infinite Perfection in itſelf, and of infinite Goodneſs to us, will always raiſe our Admiration, and heighten our Reſpect and Eſteem, the more we contemplate it; it being the Diſcovery of ſome Imperfection, of ſome Flaw, where we thought there was none, that leſſens our Eſteem, and provokes our Contempt." He further obſerves, that, "This Objection will hold with as much Force againſt frequent Prayer, which the Precepts of the Goſpel make neceſſary.—— If People reap no Benefit from their frequent Communion, the Fault muſt be laid upon the Negligence of their Lives, and upon the ſlight Care they take in the Examination of their Conſciences. And if upon a ſtrict Enquiry they find any ſecret Sin unrepented of, any habitual Neglect of their Duty, this great Bar to the Influence of Grace muſt be remov'd.—— They that owe their Ardours at the Altar, to their ſeldom approaching the holy Table, have too much Reaſon to conclude they are more affected from the Rarity, and Unuſualneſs of the Action, than from the divine Virtue, that flows from it; like thoſe that converſe ſeldom with Men of great Quality and Title, the Awe they feel of their Greatneſs proceeds more from their not being uſed to frequent their Company, than from the Opinion of their true Worth and Dignity: So that theſe People ſeem rather to be under the Power of Nature, than the Influences of Grace. I am ſure

[a] *Of frequent Communion*, p. 46—51. Edit. 1ſt.

" Experienc

Experience will inform us, That the devouteſt Ages of the Church, were thoſe wherein the Practice of frequent Communion moſt prevailed. And in the Accounts we have of the greateſt Saints, never any One excelled in the Vertues of a Chriſtian Life, but what diſtinguiſh'd himſelf by frequently nouriſhing his Soul with this heavenly Bread. Nay, I dare appeal to thoſe holy Souls, who live under a ſtrict Senſe of their Duty in this Particular, whether their Affections to the World do not loſe Ground, and their Deſires toward Heaven do not grow more intenſe and vigorous, *&c.*" In this and what follows, he did no doubt, ſpeak his own Senſe, which he had gain'd by a long Experience of many Years: Upon which Account, I look upon what he ſays on this Occaſion, to be of more Weight, than if it had come from the moſt learned Pen in the World: and therefore, as he humbly appeals to others; ſo all conſtant Retainers to the Altar will agree, That no Perſon ſince the Apoſtolical Age, was a more competent Judge in this Point: Becauſe no Man had a greater experimental Knowledge of it than himſelf.

Low Notions of the Euchariſt, *one Cauſe of Unfruitfulneſs in the Uſe of it.*

I will only add, That there is juſt Cauſe to apprehend, that one great Occaſion of the Unfruitfulneſs of many, who live in the frequent Uſe of the Sacrament, is to be imputed to the low and ſorry Notion, which they have conceived of this moſt heavenly Ordinance. It is look'd upon by very many to be a bare Remembrance, a mere Type, Figure and Shadow, deſtitute of all inward, ſpiritual Power or Efficacy, an outward Rite and Ceremony to be perform'd as often, or ſeldom, as every Man's own Diſcretion ſhall direct him; he who conſiders the Sacrament as Nothing more, than what has hitherto been mention'd, can reap no great Advantage by it, how often ſoever he receive it; he may indeed by thus often receiving, imprint the Memory of his Saviour's Death upon his own Mind, and this is an Effect of the Communion however, or whereſoever adminiſtred, that is not to be deſpiſed: He that further eſteems the Sacrament as a Covenant between God and his own Soul, and the whole Church, may by frequently receiving it, be the better aſſured of God's Mercy toward him, and be the more ſenſible of his own Obligations to live in Obedience to God, and in brotherly Love with his Fellow-Chriſtians: yet ſtill, if he believes, that by any other Act of Faith, Devotion, or Obedience, he does as truly feed on the Fleſh of Chriſt, and drink his Blood, as if he received the *Euchariſt*, he can have no juſt Reaſon to be ſo frequent in this Duty of Communicating in the Sa-

crament, as he who is thoroughly perſuaded, as all Men ought to be, That Chriſtians can ordinarily covenant, and have Communion with God in the *Euchariſt* only. And I conceive it impoſſible, in the Nature of Things, to prevail on the Chriſtians of this Age, to be as frequent and conſtant Communicants, as they of the Apoſtolick Age were, till they have the ſame Notions of the *Euchariſt* which they had. And when Chriſtians are generally convinc'd, That this holy Inſtitution was deſign'd by Chriſt to be the conſtant, proper, and peculiar Worſhip of the Church; That in it alone we make our moſt effectual Addreſſes to God for Pardon, Grace and Salvation; and that there alone we receive from God the full Aſſurances of theſe Mercies; and that therefore by keeping at a Diſtance from the *Euchariſt*, *we deprive ourſelves of the Bread of God*, as *Ignatius* has it; that *we are ſeparated from the Body of Chriſt, and remain far off from Salvation*, as St. *Cyprian* expreſſes it; then, and not till then, we ſhall have Reaſon to hope, that they *will continue ſtedfaſtly in Breaking of Bread*, as well as in other Duties of Religion.

CHAP. III.

Chap. III.

Of the Unity of the Eucharist.



It is certain the *Euchariſt* was ever eſteem'd but *One* by the primitive Chriſtians, and by all judicious Divines, tho' never ſo often adminiſtred, and received by Prieſts and People, and in Places vaſtly diſtant from each other; And no One will, I ſuppoſe, contradict me in this Point, ſince St. *Paul* aſſures us, That *we* (Chriſtians) *are all one Bread*, or *Loaf, and one Body: for we are all partakers of that one Loaf.* Inſtead therefore of ſaying any more to prove that the *Euchariſt* is but one, I ſhall rather make it my Buſineſs to ſhew how, or in what Senſe it is ſo. Now I conceive the *Euchariſt* is One,

1, *Conſidered as the ſame Sacrifice of Chriſt's ſacramental Body and Blood,*

2. *As it is ſanctify'd by one and the ſame Spirit.*

3. *As the Effects of it are the ſame in all worthy Receivers.*

4. *As the Rites, and Manner of performing it, were intended to be the ſame.*

5. *As the Offerers and Communicants are one, that is,*

1. *The Prieſts, who are one by their Commiſſion.*

2. *As both Prieſts and People were intended to be one,* 1. *In Faith.* 2. *In Charity.* 3. *In Government and Diſcipline.*

6. *As*

6. As to the Place, that is, the Catholick Church, as oppoſed all heretical, and ſchiſmatical Aſſemblies.

Euchariſt *one, as it repreſents the one Body of Chriſt.*

The *Euchariſt* is one, conſidered as one Sacrifice of Chriſt's ſacramental Body and Blood. The Bread and Wine uſed in the ſeveral Congregations of Chriſtians can no more be ſaid to be one and the ſame in their own Subſtance or Nature, than the Lambs offered by the ſeveral Families of the *Iſraelites*, were one and the ſame Lamb. And yet St. *Paul* aſſures us, That we are all Partakers of the *one Loaf*; and that thereby we are made *one Body*: It is therefore *one Loaf*, as it repreſents the one natural Body of Chriſt ſacrificed for our Sins, as it repreſents the one myſtical Body of Chriſt, whereſoever diſpers'd throughout the World. Therefore, if you will ſuppoſe a Million of Loaves to be conſecrated by as many Prieſts at one and the ſame Time, in as equal Number of Congregations, yet they are ſtill in the Myſtery but one Loaf, becauſe they all repreſent but one Body of Chriſt, and are that one Body in Power and Efficacy: In this Senſe it is that *Chryſoſtom* ſays, (P. p. 42. *Ap.*) *We offer but one Sacrifice*, and that *Cyprian* aſſerts, (m. 9, 10. p. 13, *Ap.*) *We ought to do, or offer Nothing in the* Euchariſt, *but what our Lord did and offered*; and ſo ſay other of the Ancients; for they believ'd, that He did in the *Euchariſt* make the one Oblation of Himſelf: And in this Senſe *Ignatius* ſpeaks to the *Philadelphians* (g p. 2. *Ap.*) of having *but one* Euchariſt, *becauſe*, ſays he, *the Fleſh of Jeſus Chriſt is but one, the Cup but one in the Unity of his Blood*: And he charges the *Epheſians* (b. p. 2. *Ap.*) *to break but one Bread* or *Loaf*: Whether there were more than one Congregation of ſound Chriſtians in either of theſe Cities, is not certain: but if there were never ſo many, yet preſerving the Unity of the Church, they preſerved the Unity of the *Euchariſt*; and all the Maſſes of Bread uſed in the ſeveral Aſſemblies, were but one Body of Chriſt. The Words going immediately before thoſe juſt now cited from the Epiſtle to the *Philadelphians*, do well deſerve our Conſideration. This holy Martyr tells them, That "if any one follow him "that makes a Schiſm, he ſhall not inherit the Kingdom of "God; he that walks after any ſtrange Opinion, [a] *does not* "*conſent*, or *accord to the Paſſion*." That is, by departing from the Church, he diſavows the *Euchariſt*: For I have [b] elſewhere ſhewed, That the Sacrament is by the Ancients call-

[a] ὁ συγκαλατίθεται τῷ πάθει. [b] See Part I. *p.* 66, &c.

Paſſion of Chriſt: Schiſmaticks withdraw from the *Eucha-* of the Church, and what they offer, eat and drink in their arate Aſſemblies, is not the Paſſion of Chriſt, or the true crament of his Body and Blood: That this was the Mean- of this bleſſed Martyr, appears from the next Words, *Stu- therefore to enjoy the one* Euchariſt; *for the Fleſh of Jeſus Chriſt but one.*

2. The *Euchariſt* is one, as ſanctify'd by ſame holy Spirit. I have [c] formerly ewed at large, That it was the ſettled Judg- ent of the Primitive Church of the firſt Ages, at the Holy Spirit did by its ſecret Power erſhadow the Elements of Bread and Wine, and by its di- ne Influence, render them the Body and Blood of Chriſt in ficacy and Virtue, without changing their natural Sub- nce: And this is the Doctrine of St. *Paul*, when he ſpeaks Chriſtians being *made to drink into the one Spirit*; and our viour Himſelf, after He had ſpoken of Feeding his People ith his Fleſh and Blood, further adds, That the [d] Words hich He ſpake were *Spirit and Life*; that He did not pro- iſe them mere bodily Things, but his ſacramental Body and lood, repleniſh'd with the Holy Spirit, and receiving by is Means a Life-giving Power: There can therefore no ore be two *Euchariſts*, than two Bodies of Chriſt, or two oly Spirits; and *Gaudentius* (a p. 29 *Ap.*) has well expreſs'd e primitive Doctrine in the following Words, *In the Type of e Legal Paſſover, not only one Lamb was kill'd, but many: here was a Lamb kill'd for every Family, for one was not ſufficient r them all; for that was a Figure, not the Verity of the Lord's aſſion. In the Verity, under which we are, One died for all; and at ſame* [*One*] *being offer'd in every Church in the Sacrament Bread and Wine, enlivens, if believed on; and ſanctifies the onſecrators*; that is, the Prieſts: And a little after (d p. 30. p.) he tells us, That *as Bread is brought to Perfection by Fire*; is the ſacramental *Body of Chriſt perfectly conſecrated by the Holy Ghoſt.*

And as conſecrated by one Spirit.

3. The Effects of the *Euchariſt* are the ſame all worthy Receivers: Theſe are the Pardon Sin, the Influence of Grace, the Aſſurance a happy Reſurrection, as I have over and gain ſhewed in the foregoing Part of this Work. Some good Communicants may receive theſe Effects greater Degrees than others; but all that come to the Lord's-Table with a pious and well-prepared Mind, have theſe Benefits confer'd on them in ſuch Meaſures as they want,

The Effects are the ſame.

[c] See Part I. *p.* 178—204. [d] See Part I. *p.* 195, 196.

or

or are qualify'd to accept, and uſe them: There is no Oc ſion to enlarge in ſo plain a Caſe: It is ſufficient to ſay, T the ſame Cauſe muſt produce the ſame Effects in all Ca where the Perſons, upon whom the Operation is to be ma are equally capable of receiving Benefit by it.

How the Manner of the Euchariſt *ought to be the ſame every where.*

4. The Rites and Manner of perform the *Euchariſt*, were intended to be the ſame don't mean as to every minute Circumſta or Punctilio, but as to the main. The Ri Circumſtances, or Modes of Adminiſtring, Receiving the *Euchariſt* may be divided i three Ranks: Firſt, ſome are perfectly in ferent, as the Signing of the Elements with the Croſs, Placing the Bread and Wine on the Side-Altar, before t are brought to the proper Altar, the Uſe of leavened or leavened Bread, the Veſtment or Habit, uſed either by Pr or People, ſo it be decent, and without any Air of Levity immoderate Gaudineſs, any Affectation, either of Splendo or Sordidneſs, and agreeable to the Cuſtom or Laws of Church; the Poſture of Receiving, I reckon too among indifferent Rites; I mean, whether it be done Kneeling Standing; for Sitting I think not to be endured: And it vulgar Error to ſuppoſe, that our Saviour and the Apoſt did not either kneel or ſtand, while they were perform this moſt ſacred Office: And among theſe are eſpecially be underſtood all the foppiſh Ceremonies introduced into *Latin* and *Greek* Churches in the Middle and dark Ag which are too many, and too frivolous, to be particula named with any tolerable Degree of Patience: In a Wo I reckon all Rites indifferent, which cannot be reduced to two following Heads.

Kiſs of Charity, mix'd Cup, and the Elements being offered by the Communicants, commendable Rites.

A ſecond Sort of Rites or Modes, are th which are Apoſtolical, and which greatly ſerve to be reſtored; but which do not ſee neceſſary to the Eſſence of the *Euchariſt*: Su is the Kiſs of Charity, mention'd both [f] St. *Peter* and [g] St. *Paul*, and allow'd, think, by all learned Men to have been uſed the firſt Ages of the Church, [h] juſt at the E trance on the holy Action: [i] This Cuſtom b gan to be laid aſide in the Weſtern Church in the ninth Century: Whether it continued ſo long,

[f] 1 *Pet.* v. 14. [g] *Rom.* xvi. 16. 1 *Cor.* xvi. 20. 2 *Cor.* xiii. 1 *Theſ.* v. 25. [h] See Conſt. Apoſt. Lib. II. cap. lvii. L. VI c. xii. [i] See Amalarius de Eccleſ. Officiis, Lib. III. c. xxx

ceaſed ſooner in the *Greek* Church, I know not: But in
[k] twelfth Century there was no ſuch Ceremony practis'd,
cept between Biſhops only. This Rite was intended to ex-
ſs the mutual Charity of the Communicants, and ſince it
authorized by the Apoſtles themſelves, I cannot but think,
t it ought to have been retain'd, or if the Kiſs be not
w thought conſiſtent with that Gravity of Mind, which
ſt ſuits ſo ſolemn an Inſtitution, in an Age ſo much diſ-
ſed to turn every Thing into Jeſt and Raillery, Shaking of
ands, or embracing, (the Men with the Men, the Women
ith the Women only) might have been uſed inſtead of it:
his certainly had been much better, than the Kiſſing of a
rucifix, or ſome ſuch Inſtrument of Superſtition, which is
w practis'd in the Room of the holy Kiſs in the *Latin*
hurch. Such is the Rite of mingling of Water with the ſa-
amental Wine: I have ſpoken very particularly of this
before, and now ſhall only add, That it ſeems to me to
ve been an Apoſtolical Uſe, and very probably practis'd
* Chriſt Jeſus Himſelf; therefore I cannot but wiſh, that
might be reſtored. It is certain that [m] *Martin Luther*
tain'd the Uſe of it for ſome Time, after he had renounc'd
e Communion of the Church of *Rome*, as alſo did our firſt
eformers in the Reign of *Edward* VI. A third Rite of this
ort is, the Peoples firſt offering that Bread and Wine to the
rieſt, which is afterwards to be conſecrated for the Holy *Eu-*
chariſt: That this was the univerſal Uſage of the Primitive,

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[k] See *Zonaras* in Can. *Laodic.* 19. & *Balſamon in eund.* [l] See Chap. I. Sect. IV. ——— * Yet Monſ. *Pfaffy* produces ſome Words from *Origen*'s XII. Homily on *Jeremiah* xiii. 12. which expreſsly aſſert, that Chriſt adminiſtred the Euchariſt in unmixt Wine. I will give the Words ſomewhat more at large, than Monſ. *Pf.* has done, that my Reader may the better be enabled to make a Judgment of them. Ἰδὲ δέ μοι τὸν Σωτῆρα πρὸς τὸ ἅγια ἀναβαίνοντα εἰς ἀνάγαιον μέγα ἐστρωμμένον, καὶ ἑορτάζοντα μετὰ τῶν μαθητῶν, καὶ διδόντα αὐτοῖς τὸ ποτήριον, ὡσὰν γέγραπται, ὅτι ἐκέρασεν. Ὁ Ἰησοῦς γὰρ εὐφραίνων τοὺς μαθητὰς ἀκράτῳ εὐφραίνει, καὶ λέγει αὐτοῖς, λάβετε, πίετε, καὶ τ. λ. ὁρᾶς τὴν ἐπαγγελίαν τὸ ποτήριον τῆς καινῆς διαθήκης ἔσαν· ὁρᾶς τὰς κολάσεις ποτήριον ὄινου ἀκράτου. I ſuppoſe my judicious Reader will eaſily diſcern that the Place is corrupted; for as it ſtands, it makes *unmixt Wine*, to denote a *Puniſhment* in *Jeremiah*, a *Promiſe* in the Euchariſt. *Origen* probably wrote ἐυκράτῳ ἐυφραίνει, & γέγραπται ὅτι ἐκέρασεν. *It was written* in their Liturgies, if not in other Memorials long ſince loſt, that Chriſt uſed *Wine well mixt*, [m] See *Pfaffius* ubi ſupra. *p.* 176.

Apoſtolical

Apoſtolical Church, is, I think, agreed by all Men of Learni
and [n] I have ſufficiently proved upon another Occaſion:
muſt be own'd, that this is not any where in the Weſt
Church obſerved, as it was in the pureſt Ages: Among
Papiſts, the Prieſts do generally provide the Elements,
leaſt ſo it was here in *England* before the Reformation:
the firſt *Liturgy* of *Edward* VI, every Houſe in the Pariſh
by Turns to offer the Value of the holy Loaf, but ſtill
Prieſt was to furniſh it, tho' at the Pariſhioners Coſt: N
it is purchaſed by the Church-Wardens out of the comm
Stock, as the Morning and Evening Sacrifices of the *Jews* w
out of the publick Treaſury, levied on the People; and
comes neareſt to the primitive Practice: Yet it muſt be ow
that this Practice is liable to Objection, becauſe it cannot
Strictneſs be ſaid to be a Free-will-offering, as I think
Euchariſtical Bread and Wine ought to be; and if it w
free, yet ſince the common Stock of every Pariſh is raiſed
of the Eſtates of vicious and profligate Men, of Hereticks
Schiſmaticks, nay, as it may happen, of *Jews* and Atheiſts
cannot but wiſh, that in this Reſpect, there were ſome
ter Proviſion: It is certain the primitive Church would
ver have accepted the Offerings of ſuch Men, if they
been never ſo free and voluntary, eſpecially as a Fund
purchaſing of the Bread and Wine: The Offerings of th
Lay-men, who lived in Malice, tho' they were in all ot
Reſpects ſound Chriſtians, were not accepted; none but th
who led unblemiſh'd Lives were allow'd to communica
and none but Communicants were permitted to make
Oblation at the Altar: It is evident that the primitive Ch
ſtians *brought* their *Gifts* of Bread and Wine *to the Altar*,
compliance with our Saviour's [o] Precept, in his Sermon up
the Mount, and therefore thought themſelves obliged to
it with ſuch a Diſpoſition of Mind as He there requires, th
is, with ſuch Charity and Integrity, that no *Brother mig*
have ought againſt them, any Wrong or Injury to charge the
withal: Much more was it thought neceſſary, that the who
Church ſhould have no Reaſon to reſent the Misbehaviour
thoſe who came to make their Offerings: It ought in Re
ſon to be owned, that it is very deſirable, that theſe Thr
Rites were now ſtrictly obſerved in the Chriſtian Churc
and eſpecially this laſt: Yet I dare not aſſert, that any,
all of them are neceſſary to ſuch a Degree, as that the E
chariſt being celebrated without them, does thereby becom
unacceptable to God, or unprofitable to Men. The ho

[n] See Part I. p. 329, *&c.* and p. 493, *&c.* [o] *Mat.* v. 23.

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ſ could be intended for no other End, but to be an open
claration of the mutual Charity of the Communicants, and
we have this Grace, and exerciſe it upon all juſt Occaſions,
s is a better Proof of our brotherly Love, than all the out-
rd Profeſſions of it, that Men can make. The Mingling
ater with the Wine, is no more than complying with the
mitive Church in an outward Circumſtance: It is proba-
indeed, that the primitive Church copy'd this Practice
m the Apoſtles, and even from Chriſt Jeſus Himſelf, and
would therefore be a moſt unjuſtifiable Practice to depart
m any Church on Account of uſing Water with the Wine;
ſince no Chriſtians of tolerable Judgment do think it
meable to adminiſter or receive the Sacrament at another
me, in another Poſture, in a different Place, in other Sort
Bread, than what were uſed by Chriſt and his Apoſtles at
firſt Inſtitution; therefore no Man, I think, ought to
eem it ſinful to uſe unmix't Wine, tho' there is good Rea-
to believe, that our Saviour and his Apoſtles temper'd their
ine with Water. It is true the Water was thought by the
cients to ſignify the People, as the Wine did the Blood of
riſt; but then the many Grains of Wheat ground, and
eaded into one Loaf, and the ſeveral Grapes, whoſe Juice
s preſs'd into one Veſſel, was likewiſe thought to denote
ſame Thing, and there can be no Neceſſity for having
Church doubly repreſented in the Sacrament. And as
the Peoples offering the Bread and Wine, which were to
conſecrated into the Body and Blood of Chriſt, this was
deed abſolutely neceſſary, while there was no other Provi-
n made for furniſhing God's Altar; but it cannot be deem'd
neceſſary now, when all Churches have by one Means or
her, a ſtated Supply of Bread and Wine for this Pur-
ſe: Tho' it muſt be confeſs'd, that the ancient Method is
oſt proper, and agreeable to the Nature of the Ordinance:
t our Saviour does not abſolutely require Men to bring
ir Gifts to the Altar, but only graciouſly preſumes, they
ill do it, whenever they ſee Occaſion for it; *If thou bring-
thy Gift to the Altar*, are his Words; this implies, that
hatever is done of this Sort, muſt proceed from the Free-
ill of the People.

But then there are a third Sort of Rites and
lodes ſo neceſſary, that, when they are omit- *Neceſſary*
d, the *Euchariſt* muſt in Juſtice be deem'd *Rites.*
fective and imperfect, and we can have no
ſt Foundation to believe, that it is done according to the
ill and Intention of Chriſt Jeſus: Theſe Rites or Modes
e as follow,

(1.) The

Plaving Bread and Wine on the Altar, ſurſum corda, Triſagium, *&c.*

(1.) The firſt neceſſary Rite of the *Euchar* is, that the Prieſt place Bread and Wine the Lord's Table. The *Euchariſt* cannot without Bread and Wine: and I conceive to be neceſſary, that it be preſented to God the Prieſt, not only from the general Conſe of the Church in all Ages, which has ever rected the Prieſt to perform this Office, as our Church do at this Day, but from the general Laws of Sacrifice, one which always was, that the Prieſt ſhould lay on the tar, all that was offer'd on it. All the old Liturgies do lik wiſe agree in this, that as ſoon as the Bread and Wine ha been reverently placed on the Altar, the Prieſt calls on t People *to lift up their Hearts to God, and to give Thanks*; a the People having declared their Compliance with the Pri in theſe Particulars, there immediately follow'd a large R cital and Acknowledgment of God's Dominion, Providenc Goodneſs, and ſpecial Mercies to his Church, eſpecially in deeming Mankind by Chriſt Jeſus; in Token of our Homa and Gratitude for which Mercies, the Bread and Wine we preſented at the Altar: This Acknowledgment always beg with thoſe Words, which are ſtill in our Liturgy, *viz. It is meet, right, and our bounden Duty, that we ſhould at all Tim and in all Places give Thanks unto Thee, O Lord, Holy Father*: were to be wiſh'd, that there had been a particular Rehear of God's moſt ſignal Favours and Providences to His Chur here inſerted in our Liturgy, as in thoſe of old; inſte whereof only Chriſt's Birth, Reſurrection, *&c.* are expre mentioned at their proper Feſtivals; however this is cloſe by our Church, as it was in the moſt Primitive Times, wi that Angelical Hymn, *Holy, Holy, Holy*, &c. There is great Reaſon, than that of univerſal Practice, to prove this Recit and Acknowledgment of God's Dominion, Power and Goo neſs to be neceſſary, I mean, that Chriſt having juſt befo eaten the *Paſſover*, did in performing that Ordinance, ble God for having created Bread, and the Fruit of the Vine For all Jewiſh Rabbies and Chriſtian Divines agree in thi that the Maſter of the Feaſt always did this: And there the ſame Reaſon for doing this in the *Euchariſt*; and t Chriſtian Church has therefore always follow'd this Patter and done it in a more ſolemn, ample Manner, than was uſe by the Jews of old. There was no Occaſion for our Savio to do this over again, when he took ſome of the Bread an Wine, that remain'd after the *Paſſover* Feaſt was conclude to repreſent his own Body and Blood, becauſe he had do it but juſt before; there was no Occaſion for Chriſt to pla

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ead and Wine on the Table, becauſe there was Bread and ine ſufficient ſtill remaining over and above, after the *Paſ-er* was ended. In all the later Liturgies there is ſome Form Words uſed by the Prieſt at his preſenting the Bread and ine on the Altar, as there is now in ours, begging of God *accept the Oblation*; but there is no ſuch Form in the moſt cient of all.

I ſhall only further obſerve, that tho' it be not now ex-cted, that Communicants ſhould offer Bread and Wine; t it now is, and ever was the Duty of all that come to the ar, not to appear empty before God. Chriſt has decla-, that when any one approaches the Altar, he ſhould *bring Gift with him.* He has not indeed ſo abſolutely injoined as that he who brings nothing, is therefore to be driven m the Lord's Table: For all Offerings under the Goſpel to be free; but Men muſt take heed that they don't uſe s Freedom as a Cloak for Covetouſneſs, or Uncharitable-ſs. If the Prieſt be otherwiſe provided of a proper Main-ance, yet the Poor are not to be neglected.

Rehearſing the Words of Inſtitution.

(2.) Rehearſing the Words of Inſtitution is ſecond neceſſary Rite: This is ſo ancient, that no Man knows the Beginning of it; ſo verſal, that I ſuppoſe there is no Church, pretended Church in the World, but what ever did, and l does uſe it: There is no Reaſon to doubt, but that it r was uſed, and every where. I know Mr. *Hales*, and ers, have argued againſt the Neceſſity of uſing theſe ords; but certainly no modeſt Chriſtian will argue againſt ractice ſo venerable as to its Antiquity, eſtabliſh'd by ſo at an Authority, as that of all Churches of the paſt and ſent Age: Theſe Words are indeed the Commiſſion, by ich the Prieſt acts, and by Virtue whereof the Bread and p are conſigned to be Repreſentatives of the Body and od of Chriſt.

Breaking Bread, and pouring out Wine.

(3.) The Breaking of the Bread, and Pour-out of the Wine are neceſſary Rites: For whole Solemnity is ſometimes diſtinguiſh'd the Title of [p] *Breaking Bread*; and [q] *the ad which we break*, is the diſtinguiſhing Cha-ter of the Sacramental Body of Chriſt in the *Euchariſt*: d it is certain that our Saviour brake the Bread with his n Hands, and then diſtributed it to the Diſciples, and no n that is not in Love with Contention, will diſpute,

[p] *Acts* xi. 42. xx. 7. [q] 1 *Cor.* x. 16.

whether it be not neceſſary, for every Miniſter in celebrat this Sacrament, to do what our Saviour did in perform this Solemnity; and I ſuppoſe the Pouring out of the W is neceſſary in the ſame Degree, that the Breaking of Bread is ſo.

The Offering of the Symbols in Commemoration of Chriſt's Death.

(4.) The Prieſt's Offering of the Br and Cup after the Words of Inſtitution Commemoration of Chriſt's Death, Reſu ction, and Aſcenſion, is what ſeems to b neceſſary Rite. I cannot but expreſs my W der, that ſome Men of conſiderable Reputa in the Learned World ſhould imagine, that Chriſt, w He inſtituted the *Euchariſt*, did only uſe ſome Jewiſh Fo of Benediction, ſuch as every Maſter of a Family pronoun at a common Entertainment. It is certain, that our Savi in cauſing his Diſciples to eat and drink after the *Paſſ* as He did, acted directly contrary to the Practice of *Jews*, who thought it unlawful to taſte either Meat or Dr after they had once concluded their ſolemn Supper on Lamb; and the *Jews* at this Day obſerve the ſame Rule of ſtinence, after they have eaten their unleaven'd Bread, as learned [t] *Pfaffius*, after *Buxtorf*, has ſhew'd from the Writ of the *Rabbies*: Now it is certain, our Saviour took Cup [u] *after Supper*, and, as many Learned Men have obſer the Words of St. *Matthew*, and St. *Mark*, when they begi relate the Inſtitution, ought to be rendred, [x] *when they had e* that is, after they had ended the Paſchal Supper. Our viour had already performed the Office of a Maſter at Paſchal Feaſt, in bleſſing both the Bread and Cup after Manner of the Jews, and now he bleſſes the Bread and C as the Pledges of the new Covenant; and to imagine, tha did and ſaid nothing upon this Occaſion, but what a g Jew would have ſaid, or done at a common Meal or Banq or what he had done juſt before at the *Paſſover Feaſt*, i ſink the *Euchariſt* into as low a Degree of Contempt as very Enemies of Chriſtianity can deſire. [y] He does him aſſure us, that *the Bread* was *his Body given*, or *offer'd to* that *the Cup was his Blood ſhed for the Remiſſion of Sins*: are not therefore to doubt, but that he did then under Symbol of Bread offer his Body, under the Symbol of W

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[t] See *Pfaff.* de oblatione, *p.* 166. &c. [u] *Luke* xxii. 20. xi. 25. [x] *Mat.* xxvi. 26. *Mar.* xiv. 22. ἐσθιόντων here is the ſe Indefinite. See the *Critics. in loc.*

[y] *Iſa.* liii. 10. See the Margin of the Engliſh Tranſlatio

r out his Blood: Whether he did this in Words audibly nounced, I don't undertake to determine; it is ſufficient, he did it by the Words of his Mind only, and by the eter- l Spirit; and I have abundantly ſhew'd, that the Primitive hurch was taught by the Apoſtles to do the ſame, that hriſt had done, that is, to give or offer the Bread and Wine God, in Memory of what he now did; and whether Chriſt d openly ſpeak the Words of Oblation, or not, it is certain, t the Biſhops and Prieſts of the Primitive Church were al- ys required to perform this ſolemn Part of their Office in h a Manner, that they might be heard by the People; and he *Euchariſt* be a Sacrifice, then it ſeems to me, that the ring it to God muſt be one Part of the Bleſſing to be s'd upon it.

The Invocation of the Holy Ghoſt.

(5.) The Invocation of the Holy Ghoſt on the mbols, was certainly thought neceſſary by Primitive Church; and if this were neceſ- y in the Primitive Ages, it cannot be unne- ſary now. I have * fully proved, that this s the univerſal Sentiment of all for ſome hundred Years r Chriſt, and have ſhew'd what Foundation this Doctrine s in [y] Scripture; and I have already in this Chapter ob- ved, that the *Euchariſt* was deſign'd to be *one*, as ſanctify'd the *one Spirit*: I think the Generality of Proteſtants are eed, that the Conſecration is perform'd chiefly by Prayer: this the *Lutherans* and *Calviniſts* ſeem united; and they do ewiſe generally eſteem the Rehearſal of the Words of In- ution to be neceſſary to this Purpoſe: The *Lutherans* do o ſpeak very favourably of the [z] Invocation of the Holy irit, tho' it does not appear, that they uſe it. The [a] urch of *Rome* firſt laid aſide this Invocation at the latter d of the Sixth Century, but it was ſtill retained in the llican Liturgy, which was alſo uſed in the Engliſh Church, toward the Middle of the Eighth Century; and from that me forward the *Roman* Liturgy prevail'd in the whole eſtern Church, and the Holy Ghoſt was no longer invok'd the Conſecration of the *Euchariſt*: The Greek and Eaſtern urches do conſtantly and univerſally practiſe it to this y. Our firſt Reformers here in *England* reſtored this moſt

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[x] See Part I. *p.* 183. [y] See Part I. *p.* 195.

[z] See *Pfaff. de conſecratione.* p. 484, &c.

[a] It ſeems evident, that the Holy Ghoſt was invocated in the haſian Liturgy, ſee Part 1. p. 186. but it was omitted in the ramentary of *Gregory* the firſt, who flouriſhed, *A. D.* 590.

pious and Apoſtolical Prayer (tho' they placed it before Words of Inſtitution, contrary to the ancient Method) but the Review of our *Liturgy*, two or three Years after, it wholly omitted. It is clear, that the Church of *Rome* was the M ther of this Corruption, and I wiſh I could ſay that the Re mation had reduced our *Liturgy* to the Primitive State in particular.[a] St. *Ignatius* wiſhes to the Churches of the Ma *ſians, an Union of the Fleſh, and Spirit of Chriſt Jeſus* in the *chariſt*, and to this End charges them, [b] *when they meet toge to have the one Prayer*: This the H. Martyr thought a m important Bleſſing: And certainly it becomes, and hig concerns all the Biſhops and Paſtors in *Chriſtendom* not o to expreſs the ſame Wiſh, but moſt earneſtly to labour for accompliſhing of it.

Interceſſion for all Chriſtians.

(6.) The Interceſſions for the Church, for all Orders and Degrees of Men in it, is other neceſſary Part of the Euchariſtick Offi for this is but an expreſs Declaration of t Charity, which is abſolutely neceſſary for all that deſire to ceive the Sacrament to the Benefit of their own Souls: pray for all Chriſtians in, and by the Euchariſt, is only ſpeak our Intention in offering the Sacrifice, and this is w has always been done not only by Chriſtians, but by Je and Heathen in all the Oblations which they made: And all Churches, and every private Chriſtian's praying for other Churches, and for every Member of them, the Un of the whole Church, and of the Euchariſt was of old p ſerv'd entire: not only a univerſal Charity was thereby ercis'd, but the Sacrifice was declared to be offered in beh of the ſame Perſons in every ſingle Congregation of Chri ans throughout the World. I believe it to be very evident itſelf, that we have the Example of Chriſt for doing th for [c] I have ſhew'd, that the long Prayer contain'd in XVIIth Chapter of St. *John*, was put up to God by our S viour, upon His inſtituting the Euchariſt: and there He tercedes with His Father in the firſt ſix Verſes for His o Glorification, that is His Reſurrection, Aſcenſion, ſendi the Holy Ghoſt, and the Succeſs of His Goſpel; in the fo teen next Verſes, He moſt earneſtly addreſſes himſelf to G in behalf of the Apoſtles: and in the following Words for *that ſhould believe in his Name*, that is for all Chriſtians of Ages to the World's End: There is little Doubt, but the A ſtles follow'd the Example of their Maſter in this, as well orher reſpects, and the Primitive Church learn'd this Prac

[a] See Part I. p. 190. [b] *Ad Magneſ.* c. 7. [c] *Introduction.*

om them. It muſt be own'd, that we cannot certainly ſay what preciſe Point of Time our Saviour uſed this Prayer: t the beſt, or rather the only Guide in this Particular is the ſe of the Primitive Church; and 'tis evident, that the moſt cient Liturgies now in being direct theſe Interceſſions to be ade after the Conſecration is ended, and before the Diſtribu- n begins, tho' the latter Liturgies have theſe Interceſſions ſerſt in the ſeveral Parts of them. And therefore no more ed be ſaid to ſhew how we may render our Euchariſt one, d the ſame with that of the Chriſtian Church in the pureſt ges, and by conſequence with that of Chriſt himſelf

It is impoſſible, at this great Diſtance of Time, to deter- ine, whether the Apoſtles did in all Churches uſe exactly e ſame Form of Words, or whether every one of them uſed s own Diſcretion in drawing a Liturgy for the Uſe of mſelf and the Churches ſettled by him. I find the moſt rned, and judicious Writers on this Subject, are rather in- ned to think, that their Harmony in this Particular, did t conſiſt in uſing the ſame Words and Phraſes, but that eve- Apoſtle choſe his own Way of Expreſſion; but I ſee no adow of Reaſon to believe, that any one of them, or of the imitive Biſhops, did not always keep ſtrictly cloſe to their n Forms, and always uſe the ſame Words: I look on *tempore* Prayer to be a mere modern Invention, unheard of the Church, till now of very late. And tho' I preſume to aſſert, that every Biſhop thought himſelf oblig'd pre- ſely to confine himſelf to follow his Predeceſſor in every ſin- e Expreſſion; yet I am perſuaded, that the Variations they d, conſiſted rather in Words, than Senſe; and that they ty'd themſelves to the ſame Method in performing this moſt emn Ordinance; and this was that which they call'd, the *Order* or *Method* of their Liturgy.

ome might have expected, that I ſhould ſpeak the *Lord's Prayer*, as neceſſary to the Conſe- ation of the *Euchariſt*, becauſe ſeveral of the thers about four hundred Years after Chriſt, mention it as conſtantly uſed in the Conſe- ation-Service: And I can't but readily confeſs, That it may y properly be uſed on that, or any other weighty Occa- n; nay, I dare not ſay, that the Ancients were miſtaken, en by the *Super-ſubſtantial Bread*, they underſtood the *Eu- iſt*: Yet I can by no means believe, that the Uſe of it is ceſſary to Conſecration; not only becauſe it is not inſerted o the Conſecration-Service of the moſt ancient Liturgy now

Lord's Prayer not neceſſary to Conſecration.

[1] *Gr.* Ακολυθία. *Lat.* Conſequentia.

in the World, nor mention'd by the Fathers of the three fi Centuries, as a Part of the Communion-Office; but becau it is very evident, that our Saviour did firſt, and chiefly d ſign it for a private Prayer to be uſed [e] in the Cloſet: A it is one Thing for a private Chriſtian, or for a Congregati of Chriſtians to beg of God, That they may never want t *Euchariſt*, or Food neceſſary both for their Bodies and Sou and it is another Thing to invoke the Divine Spirit in ord to render the preſent Bread and Wine the ſacramental Bo and Blood of Chriſt. [f] *Gregory*, Biſhop of *Rome*, in the 6th 7th Century did imagine, that the Apoſtles conſecrated t Elements with this Prayer, and ſo have ſeveral others fi him; but this ſeems to have been a very late, and ill-groun ed Tradition.

Nor the Creed, Confeſſion, and Abſolution.

I have taken no Notice of the *Creed*, as i a Part of the Communion-Service: I deny but the Uſe of it in the *Euchariſt* is very ſ ſonable and edifying; but there is no R ſon to believe, that the primitive Church h the *Creed* in their Communion-Service: The firſt Autho ty for it, is, I think, in the third Council of *Toledo*, abo five hundred Years after Chriſt: It was not received i the *Roman* Church till above five hundred Years after this, the eleventh Century. Our very Joyning in the Adminiſt tion, or Participation of the *Euchariſt*, does imply our Pro ſion of the Chriſtian Faith; and tho' it is proper to expl ourſelves in this Particular; yet the primitive Church not think it neceſſary. The Confeſſion of Sins, and Ab lution, is very far from being improper; but yet, if I miſt nor, they are new, and peculiar to our Communion-Serv If the Abſolution were in the downright, poſitive Way, *I ſolve you*, it would be more new ſtill. The ancient Chur I conceive gave no direct Abſolution in Words: Admiſſ to the *Euchariſt* was believed to imply a full and perfect R miſſion to all ſincere Communicants.

Nor the Pſalms and Hymns.

I do not mention the Portions of Scriptu the Pſalms, Hymns, and other ſuch-like votions before the Conſecration, or after it, during the Time of Adminiſtration, as ne ſary to this Ordinance, tho' very proper and commenda [g] The *Lutherans* ſeem to attribute a ſanctifying Power to th

[e] *Mat.* vi. 6. [f] See Part I. *p.* 235. [g] *Pſaff.* de conſecr. *I In Eccleſiâ Roterodamenſi Auguſtanæ Confeſſioni additâ ante aliquo nos receptum fuit, ut primo vino verbis Inſtitutionis conſecrato, quens Pſalmo CXI. conſecraretur.* He cites *Chryſoſtom* to the ſa purpoſe *p.* 409. but I don't ſee, that *Chryſoſtom*'s Words carry Proof with them.

Hy

Hymns, or Lauds: but I am not ſenſible, that they have any Evidence either in Scripture, or Antiquity for this Opinion. St. *Matthew*, according to our Engliſh Tranſlation, ſays of our Saviour and His Apoſtles, that *they ſang an Hymn*. Our Divines commonly ſuppoſe, that they ſung ſix of the *Pſalms*, beginning at the CXIIIth, ending with the CXVIIIth: the only Foundation for this is, that the *Jews* uſed to do this at the *Paſſover*: if therefore the Hymn conſiſted of thoſe *Pſalms*, it is certain, that they ſang it rather in regard to the Paſſover, than the *Euchariſt*. The [h] *Greek* Word uſed here by St. *Matthew*, is of a very wide and uncertain Signification, and does not neceſſarily imply Singing: *Grotius* believes, that the Evangeliſt's Meaning was, that the Apoſtles join'd with our Saviour in that moſt Solemn and Devout Addreſs, which He made to God the Father contain'd in the XVIIth Chapter of St *John*'s Goſpel: and this I think as probable as any other of the Conjectures, which Men of Learning have made on this obſcure Paſſage; but nothing can with any Certainty be concluded from it.

Another neceſſary Rite of the *Euchariſt*, is that of Diſtributing the Symbols, or the Sacramental Body and Blood of Chriſt. No Body will expect, that I ſhould ſpend many Words to prove, that the *Euchariſt* was intended by Chriſt to be Eaten and Drunk; this what I have in the foregoing Part of this Work frequently inſiſted on, 'tis what is neceſſarily imported in the very Notion of the *Euchariſt*: for it is not only a Sacrifice, but a Feaſt. The Church of *Rome* in permitting the Oblation without the Communion, has notoriouſly violated the Inſtitution of Chriſt, and the Unity of the *Euchariſt*: The Private *Maſſes* uſed in that Church, are without any Example of the beſt and moſt primitive Times. This is an *Euchariſt* peculiar to the Papiſts, not the *one Euchariſt*, which Chriſt Jeſus founded. *Diſtribution a neceſſary Rite.*

(8.) The laſt neceſſary Rite is the Prieſt's Benediction: For I have elſewhere fully ſhew'd, that all Sacrifices of God's People ought to be concluded in this Manner, for that all Divine Bleſſings are procur'd chiefly by Means of Sacrifice. Accordingly in the [i] moſt ancient *Liturgy* now in being, there is a very large and ſolemn Form of Bleſſing to be pronounc'd by the Biſhop, or Prieſt: and this Bleſſing given at the Cloſe of the Communion Service, I ſuppoſe to be that *Greater Benediction* mention'd once and again in the *Conſtitutions*; the *Leſſer* being that which was given in private, or on leſſer Oc-

[h] *Vid.* Stephani Theſaurum Gr. Ling.
[i] *Ap. Conſt.* L. VIII. c. 15.

caſions. [k] *Tertullian* expreſſes the Horrour of Excommunication by the Phraſe of *being caſhier'd from the Sacrament of Bleſſing*, the Conſequence whereof he therefore thought a Curſe (for he ſpeaks of a final, irrevocable Excommunication.) In truth the diſtributing of the *Euchariſt*, implies a Bleſſing to all Worthy Communicants, whether it be expreſt in Words at length, or not; but ſince it appears, that it has always been the Practice of the Church to conclude the *Euchariſt* by pronouncing a ſolemn Form of Benediction, I conceive it would be very unwarrantable in any Church to omit it: *Euſebius* (h. p. 16. Ap.) tells us, that *Melchiſedech bleſſed Abraham with Bread and Wine*; yet we are at the ſame time aſſured, that he did alſo in Words explain the Meaning of this Implicit Benediction; for he ſaid, *Bleſſed be* Abraham *of the moſt High God*, &c. I proceed,

5*ly*. To conſider the Unity of the *Euchariſt* in relation to them who are the Communicants: Theſe are firſt, and principally the Prieſts; and then in the ſecond Place the People.

How the Prieſts are, or ought to be one.

(1.) The *Euchariſt* is one, as offer'd by Prieſts, who are *one* by their Commiſſion. It is very evident that it was not only our Saviour's Intention, but His moſt paſſionate Deſire, that as all His Apoſtles receiv'd their Commiſſion from Him; ſo they might execute it with ſuch a Harmony and Conſent of Mind, that there might not be the leaſt jarring between them: for thus He prays in their behalf, [l] *Keep through thine own Name thoſe whom Thou haſt given me, that they may be One, as we are*. And the Foundation of our Saviour's Wiſhes, and Expectations for ſo perfect an Union between His Apoſtles was this, as is expreſt by Himſelf, [m] *I have given them the Word which Thou gaveſt me*, that is, He had committed to them the ſame Treaſure of Divine Truth, which the Father had before committed to Him, and therefore He had Reaſon to hope, and pray, that as He was perfectly one with the Father, ſo they would endeavour by all poſſible means to be one with Him, and with each other, by teaching and practiſing thoſe Holy Truths and Ordinances, in the ſame manner that they had ſeen and heard Him do. After His Reſurrection He does with great Solemnity tell them, [n] *As my Father ſent me, even ſo ſend I you*: From which Words it is evident, that the Commiſſion of all the Apoſtles was one and the ſame; that it was

[k] *De Pudicitiâ*, c. 14. Maledici eam ſequebatur quæ diabolo projiciebatur, ut Sacramento Benedictionis exauctoraretur.

[l] *John* xvii. 11. [m] *ibid.* ver. 8. [n] *John* xx. 21.

ſuch

ſuch a Commiſſion, as Chriſt himſelf in his humane Nature had receiv'd from His Father: and even they who were not of the ſame Order with the Apoſtles, but only inferior Preſbyters under them, yet by deriving their Authority from the ſame Fountain-head, and exerciſing it in Conformity to the inſtructions which they receiv'd from them, they ſtill kept the Unity of the Spirit in the Bond of Peace: therefore [o] *He that planted the Goſpel* among the *Corinthians*, that is St. *Paul*, *and Apollos that water'd it*, are both ſaid to be *One*: and the ſame Apoſtle ſays of himſelf and *Titus*, at another Place, [p] *Walked we not in the ſame Spirit, walked we not in the ſame Steps?* *Apollos* was but a Prieſt, *Titus* was ſcarce yet ordained Biſhop, when St. *Paul* thus ſpeaks of their Union with him. It was upon this Account, that [q] *Ignatius*, [r] *Cyprian*, and others repreſent the whole College of Biſhops throughout the whole World as one Perſon, ſitting in one Chair, attending one Altar: and *That* therefore is the one *Euchariſt* which is celebrated by this one Prieſthood; and St. *Clement* of *Rome* (ib. p. 3. Ap. I. 19.) allows nothing to be offer'd without the Inſpection of the High Prieſt: and therefore, when a new Altar is erected, a new Biſhop ordain'd in Oppoſition to the former, then there is juſt Occaſion to ask that Queſtion, as St. *Paul* did, *Is Chriſt divided?* When two ſeveral Paſtors aſſume to themſelves the Privilege of offering and conſecrating the Sacrament, not only in two diſtinct Places, but in contradiction to each other, and by two ſeveral inconſiſtent Claims, then it is evident, that one of them acts by no Commiſſion: for if the true *Euchariſt* can be had in two oppoſite Aſſemblies, then Chriſt's Fleſh ceaſes to be One. It is altogether as abſurd to ſuppoſe that two ſeparate, and contrary Authorities can give or conſecrate the *Euchariſt*, as it is to affirm, that the ſame Prince can have two Chancellors, and Broad-Seals in the ſame Principality, two Subordinate Magiſtrates in the ſame City or Diſtrict, acting againſt each other. And if Chriſt deſign'd His Church to be but one, and yet has commiſſion'd two ſeveral Sets of Officers to act in His Name, He has evidently defeated His own Deſign. Certainly Chriſt's Church was by Him intended to be more perfectly one, than any Temporal Kingdom ever was, and eſpecially, that His Officers ſhould be one, even as He and His Father are one:

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[o] 1 *Cor.* iii. 8. [p] 2 *Cor.* xii. 18. [q] *ad* Philad. ἓν θυσιαστήριον, εἷς ἐπίσκοπος. [r] Deus unus, & Chriſtus unus, & Eccleſia una, & Cathedra una —— aliud altare conſtitui, aut Sacerdotium novum fieri, præter unum altare, & unum Sacerdotium, non poteſt. *Cypr.* Ep. 40.

But

But now if two diſtinct, and directly oppoſite Bodies of Me aſſume to themſelves His Authority, and under this Preten divide his Flock; in this Caſe, he who ſhall affirm, that bo of theſe Bodies of Men are commiſſion'd by our Saviour, a that it is ſafe and lawful to communicate with both, mu ſuppoſe that Chriſt's Church was no more intended to b one, than two ſeveral neighbouring Nations that are in pe petual War with each other. But if never ſo great a Num ber of Men claim this Privilege of celebrating, and conſecra ting the *Euchariſt* within the ſame City or Country, and a of them act in concurrence with each other, and in ſubordina tion to one Biſhop, and uſe the ſame neceſſary Rites or Mode then the *Euchariſt* is ſtill one. If *Cornelius*'s forty ſix Prie in the third *Century* did adminiſter, and conſecrate the Sacra ment every Lord's-day, in as many ſeveral Congregation within the City of *Rome*, or in the neighbouring Country yet ſtill it was but the ſame *Euchariſt*, that Bp. *Cornelius* him ſelf celebrated in his own Church: for they all acted by th ſame Commiſſion, and walk'd by the ſame Spirit, as St. *Pau Apollos* and *Titus*, are ſaid to have done: but *Novatian* ſettin himſelf up in Oppoſition to *Cornelius*, and acting by a contra Spirit, was univerſally condemned as an Intruder, Uſurpe Invader; his Altar, and Sacrifice were deem'd meer Profana tions, his Bread and Wine to be no true *Euchariſt*, but a mee Counterfeit, and a ſcandalous Forgery, as any Man may ſe by what *Cyprian* ſays on this Occaſion, c d p. 11. *Ap.* n. p. 14. *Ap.*

Presbyterians are Schiſmaticks, *though Prieſts had Power to Ordain.*

A world of Time and Pains have been mi ſpent not only by our Diſſenters, but by ſom that go to Church, to prove, that Presbyte have Power to ordain; it is certain, that n one has yet been able to give one ſingle Inſtanc of the Presbyters being allow'd to exerciſe th Power in the Primitive Church. Even * t *Impartial Hand* has upon this Head nothing but Fallacy to pu upo

* See a Book Entitled, *An Enquiry into the Conſtitution*, &c. *the Primitive Church that flouriſhed within the firſt* 300 *Years aft Chriſt*, &c. *By an Impartial Hand.* The Book was effectually an ſwer'd before it was written, by Dr. *Maurice*'s Treatiſes of *Dioc ſan Epiſcopacy* againſt *Clarkſon*: This Writer would prove th *Presbyterian*'s Power of Ordination from the known Words o *Firmilian*, who ſays, *Majores natu ordinandi poſſident poteſtatem* and proves that *Majores natu* ſignifies Presbyters, becauſe *Senio* has this Senſe in *Tertullian*'s Apology (See pag. 61. Part I. of th Book

upon the Reader. But let it be granted, that Presbyters have a ecret Power of Ordination reſerv'd to be us'd upon very extra- rdinary Occaſions, yet even this will not juſtify our Diſſen- ers in their Schiſm, except they could prove too, that Biſhops ave no Power to ordain: for it is certain, that the Biſhops ith their Clergy had long been in Poſſeſſion of all the Chur- hes in *England* before any of their Adverſaries made any Pre- nce of Claim againſt them, and were therefore the true, nd ſole Paſtors of the Church: when therefore the *Puritans*, *Presbyterians* ſet themſelves up for Guides, and Ruling El- ers in direct Oppoſition to theſe Biſhops and their Clergy, nd endeavour'd to gather Churches out of their Churches, hen was the Unity of the Spirit broken, many Members ere torn off from the Body: a new Claim of adminiſtring he one *Euchariſt* was made in Oppoſition to the Biſhops and heir Clergy, who had ever before been in quiet Poſſeſſion of his Privilege. Some of both Sides believ'd, that the Sacra- ments of Chriſt were truly adminiſtred by both Parties, tho' cting by a contrary Spirit: and they who did this laſt, were

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Book before mention'd.) Now it is certain, that *Senes* and *Seni- res* was the moſt honourable Title given by the *Africans* to their Biſhops: See Can. $\frac{104}{100}$, and $\frac{127}{128}$ of the *African Code*, and the Acts of the *African Synods*: and this *Impartial Hand*, when it had no Turn to ſerve, tranſlates *Seniores Biſhops*, and underſtands by it the chief Paſtors of the Church, as diſtinguiſh'd from the Preſ- byters, and this too in a Paſſage from the ſame *Firmilian*: the Latin words are, *ut per ſingulos annos Seniores, & præpoſiti in unum convenìamus*: from theſe Words he infers, *that Biſhops and Presby- ters met together every Year* (in Councils) *ubi ſupra*, p. 148. tho' in truth it is moſt probable, that by *Seniores* is meant the *Primates*, by *Præpoſiti* the other *Biſhops*. This Writer proves, that *Tertullian* by *Seniores* muſt mean Presbyters, *becauſe he ſpeaks here of the Diſ- cipline exerciſed in one particular Church*; *where there was but one Bi- ſhop*. Now on the other Side it is certain to a Demonſtration, that *Tertullian* ſpeaks of the Diſcipline of the whole Chriſtian Church, tho' he had the Churches of *Africa* more particularly in his Eye. The Writer had e'en as well have ſaid, that *Tertullian* drew his *Apology* for one *particular Church only*; but then the Fal- lacy wou'd have been more apparent. He pretends to produce no Example, but that of *Timothy*'s being ordained *by the Hands of the Presbytery*; as we tranſlate 1 *Tim.* iv. 14. and yet he him- ſelf argues upon this Suppoſition, that Biſhops were often call'd Presbyters by the Holy Writers, and therefore could not be un- ſenſible that *Presbytery* may ſignify a Synod of *Biſhops*. and he can't but very well know, how *Calvin* underſtood this Text, and how many other Anſwers have been made to this Cavil.

the

the greateſt Schiſmaticks of all, becauſe they not only favoured the Schiſm; but did in Effect declare, that they thought Schiſm to be no Sin: and certainly they are to the greateſt degree guilty of breaking a Divine Commandment, who not only tranſgreſs it, but deny it to be a Commandment, and ſo make the Laws of God of none Effect. When *Novatian* aſſumed to himſelf the Title of Biſhop of *Rome*, and pretended to act as ſuch, in oppoſition to *Cornelius*, who had been regularly advanced to that See, he, and all who adhered to him, were juſtly branded as Schiſmaticks, tho' he was really ordained by three Biſhops of the *Catholick Church*; much more were they guilty of the ſame Crime here in *England*, who not only uſurp'd the Authority of their Lawful Paſtors; but did it without any Pretence of being ordained Biſhops, as *Novatian* was.

The Orthodox People are one with the Prieſts.

Both Prieſts and People muſt be one, in order to render the *Euchariſt* truly one. For I have * elſewhere ſhew'd, That the People are to joyn with the Prieſt in the offering of the *Euchariſt*, and in all Devotions at the Altar: And ſo long as the whole Body of the People do conform themſelves, and perform their Parts in the publick Liturgy of the Church, ſo long Chriſt's Body is one, and the *Euchariſt* one. But there are ſeveral Caſes that too frequently happen, by which this Union is broken; As,

But not Heretick.

§. 1. When the People permit themſelves to be ſeduced by falſe Teachers into heretical Opinions, contrary to that Faith which was once deliver'd to the Saints, and therefore can no longer joyn in the publick Profeſſion of the Belief of the Catholick Doctrine of the Church, and upon that Account ſeparate themſelves from Her Aſſemblies, or are cut off from the Body by juſt Cenſures. Now, if ſuch Men as theſe are ſo numerous, and full of Zeal in their Errors, as to form themſelves into diſtinct Congregations, under their new Guides, and to maintain a ſeparate Worſhip, and to diſtinguiſh themſelves by new Creeds, then it is evident the Communion of the Church is broken, the Faith is no longer one in that Senſe, which Chriſt intended, their *Euchariſt* is not the one *Euchariſt* of the Chriſtian Church.

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* Part I. pag. 333. *&c.*

§. 2. And

§. 2. And even they whoſe Faith is pure, may yet violate the Unity of the Church and *Euchariſt*, by aſſociating themſelves to ſchiſmatical Paſtors, or pretended Paſtors, or by making Head againſt their own Biſhops, and Prieſts, and heaping up to themſelves new Teachers without a competent Authority: For the Commiſſion of Paſtors is but one, and when any Man or Body of Men, pretend to a new Commiſſion, not deriv'd to them in the ordinary Way of Succeſſion, then it is certain, the very Bond of Peace is broken, and the *Euchariſt* of two oppoſite Bodies can't be one. The Holy Spirit can't ſo far countenance Diviſion, as by its gracious Preſence to give Life and Power to the Bread and Wine of ſchiſmatical Aſſemblies.

Nor Schiſmaticks.

There are other Crimes beſide Hereſy and Schiſm, which do make Men unfit for the *Euchariſt*, while they remain under them; ſo that tho' they do receive the true Chriſtian *Euchariſt*, yet they do it to their own Damnation; but ſo long as both the Prieſt and People keep the Unity of the Spirit in the Bond of Peace, ſo long their *Euchariſt* is one, and true, tho' they render it unprofitable to themſelves by their wilful Sins and Impenitence, and have a ſad Account to give of themſelves for this Preſumption. But when the very Aſſemblies in which the Bread is broken, are only a Combination in Schiſm and Hereſy, when their very Devotions proceed from Striſe, and Debate, and a Spirit of Contradiction, and are performed in Defiance to Peace, and Order, and the Unity of Chriſt's Body, then it is no longer a Chriſtian Aſſembly, or a Church, but a Riot and Conſpiracy: They may have a Reſemblance or Imitation of the *Euchariſt*, as Rebels may counterfeit the Broad-Seal; but they cannot have the Thing itſelf. Many well-meaning People may not diſcover the Impoſture, and God is a moſt Gracious Prince, and our High-Prieſt is merciful, and can have Compaſſion on the Ignorant, and on them that are out of the Way; yet Wo be to them by whom the Offence cometh; I mean, to them that are Leaders and Contrivers of ſuch Diviſions. Such Men are never wanting to ſet a fair Gloſs on their Proceedings, and do commonly by ſome artful Frauds perſuade their Followers, that their Adminiſtrations are with greater Power and Purity, than thoſe of the Church: So *Marcus*, an ancient Heretick mention'd by *Irenæus* (a p. 4. *Ap.*) had a ſecret Art, by which he made the Wine in his Mock-

The Euchariſt *of ſuch is null.*

Euchariſt

Euchariſt appear to be of a Purple or Red Colour, which his deluded Followers believ'd to proceed from a divine Power. Satan in all Ages takes Care that his Agents may be thought Angels of Light; but all that will carefully uſe their own Judgments, may without any great Difficulty diſcern the one true Church and *Euchariſt*, from falſe Shews and Appearances. This leads me

In what Senſe the Place for the Euchariſt *is one.*

6. To ſpeak of the Unity of the Place in which the true *Euchariſt* is celebrated: It is true the Place for offering this Sacrifice is not *one* in the plain, literal Senſe, but in Myſtery only; juſt as the Bread is one. The Sacrifices of the *Jews*, from the Time of *David*, were confin'd to one Place, in the ſtrict, and moſt obvious Senſe. [t] The Woman of *Samaria* obſerves, That according to the Judgment of all the *Jews*, *Jeruſalem was the Place, where Men ought to worſhip*; and indeed *he who* by [u] *Moſes's* Law *offered a Burnt-offering, or Sacrifice, and brought it not unto the Door of the Tabernacle of the Congregation, was to be cut off from among his People*: But the Chriſtian Religion was intended for a univerſal Religion: And under the Goſpel, [x] *The pure Offering is to be offered in every Place.* Our Saviour has decreed, That [y] *Men ſhall no longer worſhip at Jeruſalem, or Mount Gerizzim* only. Yet all Places, in which *the Pure Offering* is preſented to God, are *myſtically one*: There can be no doubt, but that in great Cities the Chriſtians of the firſt Ages had ſeveral Places for holding their publick Aſſemblies. It is certain, that ſoon after our Saviour's Aſcenſion [z], three thouſand were converted at *Jeruſalem* by one Sermon preach'd by St. *Peter*; and in a ſhort Time after this, [a] five thouſand more. Now let us ſuppoſe, That one half of theſe eight thouſand were ſuch as came thither to worſhip at *Jeruſalem*, and that the other four thouſand only were Inhabitants of that City; yet it is utterly incredible, that ſuch a Number could have a Place of Aſſembly ſufficient to receive them all at once; and we are to conſider, that this Church was in a growing State; for, a While after, we read of [b] *great Numbers added to the Lord, Multitudes both of Men and Women*: It is reaſonable to believe, that in twenty or thirty Years Time their Number muſt ſtill be trebled, or at leaſt doubled: And the ſame may be ſaid of all the great Cities, in which Chriſtianity was preach'd: And before *Conſtantine's* Time, there could not probably be fewer than twenty thouſand Chriſtian Commu-

[t] *Joh.* iv. 20. [u] *Lev.* xvii. 9. [x] *Mal.* i. 11. [y] *Joh.* iv. 21. [z] *Acts* ii. 41. [a] *Acts* iv. 4. [b] *Acts* v. 14.

nicants

icants in every one of the moſt noted Cities, ſuch as *Rome*, *Alexandria*, *Antioch* and *Carthage*. *Tertullian* tells us, That the Chriſtians were a tenth Part of *Carthage* in his Time; for he asks *Scapula*, the perſecuting Governor, Whether he intended to decimate that City, that is, kill every tenth Man for being a Chriſtian. Now let us ſuppoſe, That the whole Number of Inhabitants was but two hundred thouſand, yet if the Chriſtians were a tenth Part, they could not be leſs than twenty thouſand: There is juſt Reaſon to believe that there was more than double the Number of Inhabitants; and if ſo, then the Number of Chriſtians muſt be doubled too: But let us make ſome Allowance for the Warmth of *Tertullian*'s Temper, and granting that there were but Ten thouſand grown Communicants, yet how can it ſeem credible, that during the Times of Perſecution, it was poſſible for the Chriſtians to have a Church large enough for ten thouſand Men and Women at once to meet in? And, if this could be done, yet where is there a Voice ſtrong enough to reach the Ears of ſuch an Audience? And if there were ten thouſand at *Carthage*, there muſt probably be much greater Numbers, at *Rome* and *Alexandria*, to mention no other Cities at preſent. And what poſſible Occaſion could they have at *Rome* for forty-ſix Presbyters, upon Suppoſition, that they had but one Congregation? And this was above fifty Years before *Conſtantine*'s Converſion; and during this Tract of Time, there can be no doubt, but that the Number of Chriſtians was much enlarged. * Mr. *Bingham* has obſerved from *Optatus*, That there were above forty Churches at *Rome* in the Time of *Diocletian*'s Perſecution. And we are certain, that about the Year 250, [b] *Dionyſius* of *Alexandria* mentions ſeveral Places of Aſſembly in the Suburbs of this City: And he ſpeaks likewiſe of the Cemeteries, or Places where the Martyrs died, or lay buried, and where it is well-known the Chriſtians uſed to hold their Aſſemblies. Yet during all this Time *Cyprian* and *Ignatius* allow but one Altar in one City or Dioceſe: It is not worth diſputing, whether there was no other Altar, but that in the Biſhop's Church; or whether every leſſer Aſſembly had an Altar fix'd in it and the *Euchariſt* celebrated upon it: For whether the one, or the other Practice prevail'd, it is certain the Altar was one, the *Euchariſt* one, Chriſt's Body was no more divided by the *Euchariſt*'s being conſecrated in the ſeveral leſſer Aſſemblies by Presbyters acting under the ſame Biſhop, and uſing the ſame

* See Mr. *Bingham*'s *Antiquities*. Book IX. Chap. v. Sect. 1.
[b] Apud *Euſeb.* Hiſt. Eccleſ. Lib. VII. Cap. ii.

Liturgy

Liturgy that he did, than if it had at firſt been conſecrate at the Biſhop's Altar, and Portions from thence ſent to th other Congregations; which ſome ſuppoſe to have been th real Practice. St. *Clement* of *Rome* (b. p. 1. *Ap.* l. 15.) a moniſhes the Chriſtians at *Corinth*, That *Sacrifices are not o fered every where, but at* Jeruſalem *only, nor at every Place the neither, but before the Sanctuary, and at the Altar:* From whenc it ſeems plain, that this holy Man thought the Place for th Chriſtian Sacrifice to be one in ſome Senſe, tho' not in the li teral; And *Cyril* of *Alexandria* (d p. 43 *Ap.*) explains it ver well, when he tells us, *It is not lawful to celebrate the Chriſtia Myſtery in every Place, at Diſcretion; for the only agreeable, a proper Place, is in truth, the holy City, that is, the Church, i which there is a lawful Prieſt, where ſacred Offices are performe by ſanctified Hands:* And *Cyprian* long before him had ſaid th ſame Thing, in other Words (b p. 11 *Ap.*) *The Fleſh of Chri and the Holy of the Lord can't be carry'd out of Doors, nor is the any other Houſe for Believers beſides that one, the Church.* No that the Primitive Chriſtians thought the Chriſtian Worſhi confin'd to one natural Place, as the Jewiſh Sacrifices were No, it is certain, that when Heathen, or Hereticks, drov them away from their former Place of Worſhip, they did b the firſt Opportunity ſettle themſelves in another, and fro that Time forward, that was the one *Euchariſt* within th Diſtrict, which was celebrated at the new Place of Worſhip And, if we will ſpeak ſtrictly, the *Iſraelites* themſelves, durin the Time of their Pilgrimage in the Wilderneſs, had not on fix'd and certain Place for performing their publick Devotions for in every Encampment which they made, a new Spot o Ground was laid out for the Tabernacle of the Congregation and from their departing from Mount *Sinai*, till they came to *Jordan*, they had not leſs than [c] thirty ſeveral Encamp ments, and therefore had as many ſeveral Places of religious Worſhip; tho' ſtill but one at one Time, or in one Encamp ment: 'Tis true, their Altar during all this Time was one and the ſame, and ſo was the Tabernacle, and the High Prieſt, who officiated in it till he died at Mount *Hor*; and the very Plot of Ground was in ſome Senſe one, I mean, it was that on which the Cloud of Glory reſted. The Unity of the Chriſtian *Euchariſt*, is not of ſuch a Nature as to confine it to any one Spot of Ground, or to one material Altar, but only to forbid two Places, or Altars, in Oppoſition to each other. If the Prieſts and People are baniſh'd from one Place and Altar, they are with all convenient Speed to provide ano-

[c] *Numb.* xxxiii. 15,—50.

ther

ther: and if the Heat of Perſecution will not permit them to do this, they are to aſſemble where they can with the greateſt ſafety; and any Board or Stone, will ſupply the Place of an Altar, ſo it be the moſt decent that can at preſent be procur'd: And if they are forc'd to ſhift the Place of their Aſſembly every Month, or every Week in the Year, and to have as many Altars, as Places of Worſhip; yet ſtill all theſe Places and Altars are Myſtically one; and the ſeveral *Euchariſts* adminiſtred in them, and offer'd on them, are but the one *Euchariſt*, the ſame that was firſt offer'd by Chriſt, and has in all following Ages been offer'd by his Church: for the Fleſh of Chriſt is one, the Spirit, which ſanctifies it, is one.

CHAP. IV.

Of EXCOMMUNICATION.

ALTHO' the *Euchariſt* adminiſtred by vicious Prieſts, and receiv'd by wicked People, be indeed the one true *Euchariſt*, ſo long as theſe Prieſts and People are in Communion with the Catholick Church; and tho' the pious Chriſtian by Receiving the Sacrament in a Congregation, which conſiſts for the moſt part of Men greatly corrupted both in Doctrine and Manners, does certainly reap all the Benefit that can be expected from this Holy Ordinance; yet all ſuch Prieſts and People muſt pay dear in another World for their Profanation of theſe Divine Myſteries: And leſt Men ſhould go on ſecurely in Eating and Drinking their own Condemnation, Chriſt has left an Authority in his Church to expell them from the Lord's Table, who live as Men unworthy of ſo great Bleſſings. I ſhall diſpatch what I have to ſay on this Subject, under the following Heads; *viz.*

1. *The Nature of this ſpiritual Cenſure of* Excommunication.

2. *The Effects and Conſequences of it.*

3. *The Method of Loosing Men from it.*

4. *The Ends and Reasonableness of this Censure.*

5. *The Corruptions under which it has fallen.*

Excommunication *what.*

1. As to the Nature of *Excommunication*, I shall thus describe it; "*Excommunication* in "the Primitive Church was, a Sentence pass'd "by the Authority of Christ upon a Commu- "nicant, by the Bishop or his Substitutes, for some obstina- "Error in Faith or Practice, whereby the Offender was d- "priv'd of the Benefit of the *Eucharist*, and of all famili- "Society with Christian People."

Instituted by Christ.

1. It was *a Sentence pass'd by the Authority of Christ:* For he himself declar'd, That [a] whatever was bound by his Church on Earth, should be bound in Heaven, and gave an Assurance to his Aostples, that [b] *whose Sins they did retain, should be retained.* Therefore, when St. *Paul* had decreed an *Excommunicati* against the incestuous *Corinthian*, he intimates, that he di this [c] *in the Name, and with the Power of our Lord Jesus Chri* And *Tertullian* therefore calls *Excommunication* * a *Divine Ce- sure*: It is certain that all the Ancients believ'd, That Chri had arm'd his Church with this Power, and that therefore was from God. And it is on good Grounds believ'd, Th this Discipline was exercis'd in all Churches, whose Histo is in any Measure come down to us; yet there is a Passa in † *Clement* of *Alexandria*, which some learned Men

[a] *Mat.* xviii. 18. [b] *John* xx. 23. [c] 1 *Cor.* v. 3.

* *Tert. Apol.* c. 39. † *Clem. Alex. Strom.* I. 1. non longe ab initi Ἀναγκη τοίνυν ἄμφω τέτω δοκιμάζειν σοφὰς αὐτοῦ, τὸν μ εἰ ἄξιῳ λέγειν, καὶ ἀναμνήμαλα καλαλιμπάνειν· τὸν δὲ ἐ χεροῖν, καὶ ἐνλυγχάνειν δίκαιῳ ἦ. καὶ τὴν ἐυχαειτίαν τινὲς δι νεμάνλες, ὥς ἔθῳ, αὐτὸν δὴ ἕκασον τὸ λαῷ λαβεῖν τὴν μοῖ ἐπλρέπεσιν. It seems to me, that διανεμάνλες signifies *havi distributed*, or *administred*, rather than *having divided*: his Mea ing is, that all who had received the Sacrament, were by son Bishops or Priests suffer'd to carry a Piece home with the What was done by some in *Egypt* in *Clement*'s Days, was grow into a common Custom in that Church in St. *Basil*'s Days, as yo may see in Part I. of *Unbl. Sacrifice*, p. 246, *&c.* This was pr ctised in *Africa* in *Tertullian*'s Time, as you may there also se I read ἦ with a *spiritus lenis*, and put it to the foregoing Claus to which it visibly belongs, tho' it be in the printed Copies t first Word of this Sentence.

take to mean, that *ſome* [*Biſhops or Prieſts*] *after they have divided the* Euchariſt, *permit every one of the People to take Shares.* But I am perſuaded, that he who impartially examines the Words, will find, that what *Clement* ſays is this, That *ſome after they have diſtributed the* Euchariſt, *ſuffer every one of the People to carry away a Piece.* It was the Practice of the Churches of *Africa* and *Egypt*, to which *Clement* belong'd, to let the People carry Home ſome Part of the conſecrated Bread to be eaten at Diſcretion. *Clement* is very far from ſaying, That every one of the People, that deſir'd it, had the Communion adminiſtred to him; but that all that were allow'd to receive, might alſo take ſome of the Remainder of the conſecrated Bread.

2. It was a Sentence never paſſed in the Primitive Church but by *a Biſhop, or by ſome ſubſtituted by him:* And for this I appeal to all that are verſt in Church Hiſtory, and eſpecially in the ancient Canons. [d] Prieſts indeed might repel obſtinate Offenders from the Sacrament in Places remote from the Biſhop's Seat, but this was not an Excommunication, but only a forbearing to give the Sacrament to the Offender, till the Biſhop's Pleaſure was known: 'Tis true the Prieſts of old ſat on the ſame Bench with the Biſhops, and their Advice was taken in this, and all other Matters; but they could only adviſe, not controul. If the Biſhop was dead, and none yet choſen to ſucceed him; yet the Prieſts in want of a Biſhop of their own, invited ſame Neighbouring Biſhops to direct them in Matters of this Nature, as we learn by that remarkable Example of the [e] Roman Clergy upon the Death of *Fabian* their Biſhop. Prieſts did ſometimes ſit as Judges in ſuch Matters, but then it was by virtue of a ſpecial Commiſſion from the Biſhop, and even in this Caſe it was not unuſual to [f] join one, or more Biſhops to be Commiſſioners together with them. I have in [g] the firſt Part of this Work prov'd, that Biſhops, and Prieſts under them have the only Power of Conſecrating, and adminiſtring the *Euchariſt* intruſted with them by Chriſt, and by the conſtant, univerſal Practice of the Church; and from thence it muſt unavoidably follow, that they alone have the Power of with-holding it.

Adminiſtred by Biſhops.

[d] See the laſt Canon of *Dionyſius Alex.* in *Beveridge's Pandect.* Vol. II. p. 175. [e] *Cyprian* Ep. 30. *Ed. Oxon.* [f] *Cyprian* Ep. 41, 42. [g] Pag. 315.

Paſs'd on none but Communicants.

3. This Sentence was never paſs'd on any but *Communicants*, I mean ſuch as had been baptized, and admitted to the *Euchariſt*, as all were in the Ancient Church as ſoon at leaſt as they came to Years of Diſcretion. [h] Catechumens were liable to be cenſured, but not to be excommunicated: For they were not yet admitted to the *Euchariſt*, and therefore could not be depriv'd of a Privilege, which they did not yet injoy.

Inflicted for none but groſs Errors in Faith, or Practice.

4. Excommunication was never paſs'd in the Primitive Church but *for ſome groſs Errors either in Faith, or Practice, or both*: If there were no Sin, no groſs Sin, there was nothing to be reſtrain'd. In many Caſes it was neceſſary, that the Offender ſhould be admoniſh'd once and again before the laſt Remedy (I mean *Excommunication*) was uſed. [i] Our Saviour directs, that before we publickly arraign any one before the Church, *we go and tell him his Fault between him and ourſelves alone*: And *if he will not hear us, that we take with us one or two more*, and in their Preſence repeat our Admonition: And this Rule was exceeding proper, in Caſe of Hereſy, or leſſer Sins committed by ſuch as were yet in actual Communion with the Church. It does not appear, that any Man was ever excommunicated in the Primitive Church for one, or ſome few Acts of Intemperance, or leſſer Injuſtice: If by Admonition he was reſtrain'd from running into ſcandalous Habits of theſe Sins, he was ſafe from this ſpiritual Cenſure: And the ſame may be ſaid in Caſe of Hereſy: If one that was in Communion with the Catholick Church, did publiſh any falſe Doctrine, he was not expell'd out of the Church, unleſs he was obſtinate, as to withſtand the Admonition, and Arguments which were uſed for his Conviction. *Beryllus* Biſhop of *Boſtra* never appears to have been laid under any Cenſure, tho' his Hereſy was very groſs, becauſe he was open to Conviction and reclaimed by the Reproofs of his Neighbouring Biſhops and by the Reaſoning of *Origen*. If the Crime conſiſted in one ſingle Fact, as Murder, Idolatry, or Perjury, then it was not ſufficient to forbear theſe Sins for the future, as in the former Inſtances; therefore in this Caſe it was to little Purpoſe to admoniſh the Offender to leave his Sin: For what he had already done made him liable to *Excommunication*.

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[h] See Can. *Nicen.* 14. *Neocæſ.* 5. *Cyril. Alex.* 2. [i] *Mat.* xviii. 15, 16.

Yet no Man in the Primitive Church was laid under the Sentence of *Excommunication*, unleſs he were *obſtinate in his Error*: If, in Caſe of Hereſy or leſſer Crimes, he hearken'd to the Admonition of his Paſtors, he was, as has been ſaid, ſtill continued in Communion: And if his Crime were that of Murder, or Idolatry, yet he might eſcape the Sentence of *Excommunication*, by a free, voluntary Confeſſion, and putting himſelf into the State of publick Repentance: He was indeed in this Caſe oblig'd to abſtain from the Communion, till the Time of his Repentance was ended; but he was not caſt out of the Church, or deliver'd to Satan, except he appeared to be harden'd in his Crime: And this was the Caſe of the inceſtuous *Corinthian*; he ſinned with a high Hand, he had rais'd a Party in the Church, and hoped by this Means to out-dare the Apoſtle: If he had of himſelf become a Penitent, he had by this Means prevented the Cenſure of *Excommunication*: But St. *Paul* knew, that he was a ſturdy Offender, and therefore decreed this Cenſure againſt him. It is very probable, that this inceſtuous Perſon had been admoniſh'd to diſcard his lewd Companion, and to repent of his Uncleanneſs, but had withſtood thoſe gentle Remedies; nay, it ſhould ſeem that ſome Attempt had been made to exerciſe Diſcipline upon him: For otherwiſe how could it have appear'd, that he and his Party were *puffed up*, and that too many of the Church of *Corinth* were tardy in neglecting to do their Part, in Order to have him [k] *that had done this Deed, taken away from among them*? When *Andronicus*, the Governor of *Ptolemais*, in the Beginning of the fifth Century, had been guilty of great Outrages upon the People, and in the Opinion of *Syneſius*, the Biſhop of that City, deſerved to be excommunicated; yet a Synod of neighbouring Biſhops, upon *Andronicus*'s Promiſe of Reformation, adviſed, and prevailed with him to delay the paſſing of that Sentence againſt him.

The Error muſt be attended with Obſtinacy.

5. The Cenſure of Excommunication deprived Men of two Privileges.

(1.) The firſt of theſe Privileges was, *the Euchariſt*, and all that ſolemn Part of divine Worſhip, which was peculiar to the Faithful, that is, the Communicants.

What Men loſt by Excommunication.

(2.) *Excommunication* did likewiſe deprive Men of the Benefit of all *familiar Converſation with Chriſtian People*: It was not lawful *even* [l] *to eat* with ſuch a Man, by the Direction

[k] 1 *Cor.* V. 2. [l] 1 *Cor.* V. 11.

of St. *Paul* himself: These Particulars are so well known, th I need not further insist on the Proof of them.

Excommunication always pass'd in the Assembly for Worship.

But it does particularly deserve our Reflec on, That *Excommunication* was never pass'd, the Apostolical Times, but in the Face of th Church, to which the Offender belong'd: A indeed, the Sentence itself was at first only Order from the Bishop to cast the Offender o of the Congregation. The Primitive Fathers follow'd the E ample of St. *Paul*, and therefore, when any Communicant h been guilty of gross Crimes, and would not otherwise be r formed, they charged the Clergy and People *to cast* the O fender *out from among them, when they were met together*. T most ancient Form of *Excommunication*, that is now a where extant, is only this, [m] That "when the Bishop s "the Offender, having express'd his Concern, and Angui "of Mind, he should command him to be turn'd out "Doors." And in the Places more remote, or in the Bisho Absence, the Priests commission'd by him, pronounc'd t Sentence. [n] *Tertullian* speaking of the Christian Assembl for Worship, tells us, That in them the *divine Sentence*, mea ing *Excommunication*, is executed.

What Share the People had in this Censure.

Nor are we to consider the People as ba Witnesses, or Spectators in this solemn Affai It was expected of them, that they shou make their Complaints, produce their E dence, if the Case were not notorious, a draw up their Plea against the Offender; and that they shou joyn with the Bishop, and Clergy in expressing their Gri for the Scandal done to the Church, and the Mischief whi he had pull'd upon his own Head by his open Crimes. A this St. *Paul* intimates to be the Duty of the People, wh he rebukes the Christians at *Corinth*, because they had n [o] *mourned* that the incestuous Person might be taken aw from among them. Nay further, the People were to she their Approbation of the Sentence pass'd upon the Offend by joyning to cast or thrust him out of the Congregation, a by avoiding his Company, while he remained obstinat and therefore *Excommunication* might justly be styl'd *a Punis ment inflicted of*, or *by many*; even as many as belong'd

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[m] *Ap. Const.* L. II. c. 16. Ἰδὼν δὲ σὺ (ἐπίσκοπε) ἢ ἡμαρτηκότ κέλευσον αὐτὸν ἔξω βληθῆναι. [n] *Apolog.* c. 39. Cogimur ad D vinarum Literarum commemorationem— ibidem etiam Exhor tiones, castigationes, & censura Divina—. [o] 2 Cor. xii. ult.

that Dioceſe; nay, by all Chriſtians throughout the World: for as the *Euchariſt* was one all the World over, and as Chriſtians coming from the moſt remote Parts were admitted to the Lord's Table, if they brought Letters from the Biſhop of the Church, to which they had formerly belong'd; ſo *Excommunication* was univerſal; for no Chriſtian could be admitted to Communion in a ſtrange Church, without ſuch Letters from his former Biſhop, which were never granted to any Perſon under this Sentence; ſo that by being excommunicated by his own Biſhop, he was ſhut out from Communion in all other Churches under Heaven, except he could find a Biſhop falſe to his Truſt.

The Biſhop and Clergy with the People, ſufficient without other Help, to inflict Excommunication.

And even in the fifth Century, when the primitive Simplicity began to decline, and when the Sentence of *Excommunication* was drawn, and paſs'd with more State and Circumſtance, yet it ſtill ran in the Name of the Church to which the Offender belong'd, and not of the Biſhop only: And tho' the neighbouring Biſhops met in Synod to give their Judgment in the Caſe, yet ſtill the Sentence was not form'd in ſuch a Manner, as to imply, that the Authority of the Synod was neceſſary to this Purpoſe. Of this we have an Inſtance in *Andronicus* *. If indeed the Offender had been a Biſhop, then he could not have had this or any other Cenſure paſs'd on him, but by a conſiderable Number of his own Brethren; but *Andronicus* and his Complices were Lay-men, therefore the Biſhop with his Clergy and People, were ſufficient to execute this Sentence; but becauſe he was a Perſon of great Quality and Power, therefore *Syneſius* was willing to take the Advice of the neighbouring Biſhops in ſo great a Caſe. I will here inſert the Tranſlation of this Sentence of *Excommunication*, becauſe I take it to be the moſt ancient Form of this Sort, that is now to be found. "The "Church of *Ptolemais* gives this Charge to all her Siſter "Churches throughout the World. Let no Temple of God "be open to *Andronicus* and *Thoas*, and their Complices: "Let every holy Place and its Verge, be ſhut againſt them: "The Devil has no Part in Paradiſe, and if he comes in "clandeſtinely, is driven out. I charge therefore every "private Man, and Governor, not to dwell in the ſame "Houſe, nor eat at the ſame Table with them: Eſpecially "[I charge] Prieſts, that they neither converſe with them, "while living, nor attend their Funerals, when dead. If

* *Vid. Syneſij* Epiſt. 58.

" any one ſhall deſpiſe this Church as being ſmall, and ſha
" receive thoſe who are excommunicated by Her; as if
" were needleſs to regard Her becauſe She is poor, let hi
" be eſteem'd as a Man that divides the Church, whic
" Chriſt would have to be *One*. But ſuch a Man, whethe
" he be Levite, Prieſt, or Biſhop, ſhall by us be placed i
" the ſame Rank with *Andronicus*; we will neither ſalu
" him, nor eat with him; much leſs will we communica
" the ineffable Sacrifice to them that chuſe to have the
" Portion with *Andronicus* and *Thoas*." This Sentence, th
for ſome Time delay'd, was afterwards put in Execution.

Paſtors chiefly concern'd to ſee it inflicted.

But if the People were backward in givi
Information and Evidence againſt Offende
yet it was the Paſtors Part to remind them
their Duty, and not to permit publick Crim
to paſs without Cenſure: Therefore St. Pa
takes notice to the *Corinthians* of ſeveral amongſt them, [p] *th
had not repented of the Fornication, Uncleanneſs, and Laſciviou
neſs which they had committed*; and in relation to theſe he de
clares, that [q] *when he came again, he would not ſpare, but u
Sharpneſs, according to the Power which God had given him.* An
becauſe the Generality of the Chriſtians at *Corinth* did no
ſeem diſpos'd to proſecute theſe Offenders, he declares, Tha
[r] *in the Mouth of two or three Witneſſes, every Word ſhould b
eſtabliſh'd*: By which he means, That as he would not pro
ceed to Sentence without full Evidence, ſo he ſhould eſteem
two or three Witneſſes, ſufficient to convict any Offender.

The Meaning of Delivering *to Satan.*

II. I proceed to ſhew the Effects and Con
ſequences of *Excommunication*: And as to th
immediate outward Effects of it, we have ſeen
that they were a Separation from Communio
with the Church, both in ſacred Matter
and in common Converſation. What was further meant, b
turning the Offender out of the Doors of the Church, is ex
preſs'd by St. *Paul by delivering him to Satan*: Now the moſt
plain, and obvious Senſe of this Phraſe is, That the Offende
by being caſt out from the Church, was thereby publickl
and ſolemnly given up to his proper Lord and Maſter. I
was thereby declar'd, that he belong'd not to Chriſt, or to
the Kingdom of Light, but to the Prince, and Kingdom o
Darkneſs: The whole Church thereby diſown'd, and diſcard
ed the excommunicated Perſon, as one who by his Sins had
evidently rendred himſelf a Son of Perdition, an Enemy to

[p] 2 *Cor.* xii. *ult.* [q] 2 *Cor.* xii. 2. 10. [r] 2 *Cor.* xii. 1.

Truth,

ruth, Peace and Holineſs, and therefore they reſign'd him to his true Owner,

Some both of the Ancients of the fourth Cen- *Not inflicting Diſeaſes.*
y, and of our Modern Divines, do ſuppoſe, St. *Paul*, by Delivering the Offender to an, did mean to ſay, That by Virtue of this ntence the Devil had ſuch Power over him, as to be thereby bled to inflict Pains and Diſeaſes on him: Now I have no at Reaſon to contradict theſe great Men in this Particular; t be allow'd that theſe Pains and Diſeaſes were an addi- nal Puniſhment, over and above the *Excommunication*, ich was moſt cetainly paſs'd upon him, and clearly ex- ſs'd by the Phraſe of [t] *being taken*, or *put away from among* m: But, I muſt confeſs, I don't ſee ſufficient Reaſon to lieve, that St. *Paul* intended any ſuch Thing; nor does ppear, from any other Text of Scripture, that either the eſtuous Perſon, or [u] *Hymenæus* and *Alexander*, the only n who are elſewhere ſaid to have fallen under this Cen- e, were ever treated by Satan in this Manner. When *Paul* ſmote *Elymas* with Blindneſs, he found no Occaſion make the Devil the Inſtrument of executing this Sentence him: For he expreſsly ſays, [w] *The Hand of the Lord is upon* e: Much more might be ſaid, if there were Occaſion for to labour in this Point; but I look on this, as a meer njecture of ſome great Men, and as ſuch diſmiſs it.

Certainly, he who conſiders what it was to *The Severity of the Sentence of* Excommu- nication.
deliver'd to Satan in the Senſe I firſt men- n'd, will eaſily perceive, that it was a Sen- ce ſufficient to raiſe the greateſt Horror and gonies in the Mind of any Man, who be- ved the Goſpel to be true. For a Chriſtian hear himſelf pronounc'd unworthy to continue in Commu- on with the Church, to ſee himſelf driven away from God's ople, from the Aſſembly of the Saints, and debar'd from Uſe of the greateſt Privilege on Earth, which is the pub- k Worſhip of God; and yielded up to Satan, as his own ave, and Property, and declared, as *Andronicus* was in the rm of *Excommunication* above recited, to be in the ſame ate, while he remained impenitent, with the fallen An- ls, and to have no Part in Paradiſe, by a Sentence paſs'd a commiſſion'd Officer of Chriſt Jeſus, back'd and ſe- nded by the unanimous Conſent of the People; the Judge, d the whole Aſſembly expreſſing at the ſame Time their eateſt Sorrow, and moſt affectionate Concern for his Soul;

[t] 1 *Cor.* v. 2. 13. [u] 1 *Tim.* i. *ult.* [w] *Acts* xiii. 11.

for

for the Offender to conſider, that he had ſo ſevere a Senten paſs'd on him by the moſt merciful and tender Court t ever was upon Earth; that the only good, and valuable Bo of Men in this World, would for the future diſcard, and ab don him, and avoid him, as they would one infected w the Plague; this, beſides the Reproof of his own Conſcien muſt be more than enough to awaken him into a Senſe his former Folly: I mean, this upon Suppoſition, that he in earneſt believe the Chriſtian Religion; and if he did n then, as his Condition was deſperate before, ſo now his H pocriſy was made manifeſt to others. *Tertullian* juſtly ſays the Primitive *Excommunication*, That it was as it were * *Doomſday of a Sinner in this preſent Life*, by which he was niſh'd from the Preſence of the Lord, and from the Soci of true *Iſraelites*, and before-hand delivered up to the T mentor, who, when we have done evil, is always lying at Door, as ready to ſeize and devour us: And the Sinn who believed, that what was thus bound on Earth, ſho be bound in Heaven too, muſt therefore look on the div Sentence as too heavy to be born with any Degree of E or Patience: And indeed, Nothing could make it toleral but a fatal Stupidneſs of Mind, proceeding from Want Faith in the Man who was excommunicated, and to wh therefore the *Excommunication* paſs'd by the Church, wa moſt certain Preſage of eternal Condemnation, and ſo mu the rather, becauſe the Offender was altogether unſenſible it; if any Thing could lighten the Weight of this Sente to a ſincere Believer, when he knew he had deſerved it muſt be the Hopes which God and the Church had gi him of being delivered from it.

But there were many Men under the Effects of an *Exc munication*, who could not be formally excommunicate They could not be turned out of the Church, becauſe t never came within the Doors of it; and yet were in all ot Reſpects treated as Men under this grievous Senten Such were

Deſerters under the Effect of Excommunication.

1. They who had formerly been of Church, but afterwards deſerted it, either of downright Looſneſs and Infidelity, and became Apoſtates to the Jewiſh, or the H then Religion, or, as *Porphyry* did, lived Neglect and Contempt of all publick Wor

* Summumque futuri Judicij præjudicium eſt, ſiquis ita d querit, ut à communicatione orationis, & conventûs, & om Sacri Commercii relegetur. *Apolog.* c. 39.

W

whatſoever: Theſe are ſaid [x] *to fall away*, [y] *to ſin*, or *err wilfully*, by St. *Paul*, and this is call'd, [z] *the Sin unto Death*, by St. *John*. To [a] feaſt with the *Jews*, or *Gentiles*, or to have but once eat with Heathens of Things ſacrificed to Idols, or to have performed any Act of idolatrous Worſhip to falſe Gods, was a Crime that made a Chriſtian liable to *Excommunication*; but if he not only once or twice worſhip'd an Idol, but perſiſted in that Folly, and abſented himſelf from the Chriſtian Church, he was worſe than a Perſon excommunicated, as we ſhall preſently ſee. If a Man were one of thoſe who *made Diviſions*, that called himſelf a Chriſtian, but ſeparated himſelf from the true Apoſtolical Church, as the Author or Abettor of ſome new, dangerous Opinion, he could not be formally expell'd out of the Church, but ſuch a one was to be [b] *mark'd*, or *noted*, and ſound Chriſtians were warn'd not to keep Company with him; they were not, properly ſpeaking, excommunicated by the Church, but [c] *ſelf-condemned*. Sometimes a Biſhop duly ordained, and who had formerly been ſound in his Faith and Practice, broach'd, or eſpous'd ſome heretical Doctrine, and miſled his own Flock: This was the Caſe of *Euſtathius*, Biſhop of *Sebaſtia*, and of many others, who follow'd the peſtilent Doctrine of *Arius*: Now they, and their People could not be excommunicated, that is, turn'd out of the Church in the Primitive, Apoſtolical Form; but yet they were look'd on as Perſons under that Cenſure; and *Euſtathius* was with his Adherents ſtruck with an *Anathema* by the Synod of *Gangra*, and the *Arians* by the firſt of *Nice*: And I ſuppoſe, that by *Anathema*, they only meant a full, and perfect Sentence of Condemnation pronounced againſt a great Body of Men at once, whereby it was declared to be in the ſame Condition as if they had been excommunicated, or rather worſe.

And ſuch as were bred in Hereſy or Schiſm.

2. Such were they, who had never been of the Apoſtolical Church, but bred in Hereſy or Schiſm: They could not therefore be caſt out of the Church; and yet were by the Primitive Chriſtians avoided, as if they had been under a formal *Excommunication*, and were oftentimes by the Biſhops in their Synods pronounc'd to be *Anathema*: They were, while they continued in their Errors, treated as *the Heathen and Publicans* were by the *Jews*, and yet many of them were upon their Converſion received into the Church without Re-baptization. And this brings me to conſider,

[x] *Heb.* vi. 5. [y] *Heb.* x. 26. [z] 1 *Joh.* v. 16. [a] *Can. Ap.* 63 71. 63 71. *Rom.* xvi. 17. 2 *Theſſ.* iii. 14. [c] Tit. iii. 11.

III. The

Who were finally cut off, or excommunicated.

III. The Method of Loosing Men from the Sentence of *Excommunication* in the Primitive Church: And here, before I proceed, I shall observe that some were so wholly, and finally cut off from the Church, that they never had any Hopes of being restor'd: such were those who having formerly been excommunicated for some scandalous Offence, were upon their Repentance receiv'd to Communion, but yet afterwards relapsed into the same, or some other grievous Crime: For no One in the Primitive Church could be loosed from a second Sentence of *Excommunication*. For they allowed but [d] *one Repentance* for gross, and heinous Sins after Baptism: Therefore such a Man was left to the Mercy of God: Thus a false Accuser of his Brethren having been excommunicated, and then reconciled, but who yet afterwards fell into the same Crime, was finally cut off. The Church did not think Herself impower'd to receive such a One into Communion: But he was in the same Condition with the Apostate, [e] *it was impossible* by the Laws of Christianity, as then understood, to *renew such an One to Repentance*, or to admit him a second Time to Penance, and by that Means to Pardon. Others, who were not absolutely denied Reconciliation, yet had by their Conduct, in the main Course of their Lives, before they had drawn upon themselves the Sentence of *Excommunication*, shewed that they were but cold, indifferent Christians, and therefore when they were fallen under this Sentence, by Reason of some flagrant Crime, they were not easily admitted again to Communion for fear they should return to their Vomit: Nay sometimes when Men of unblemish'd Lives were excommunicated for any crying, enormous Sin, the Church out of a pious Resentment of the Scandal given by the Fall of such a Person, kept him for a long While under the Sentence of *Excommunication*, without allowing him the Privilege of standing among the Penitents, or coming within the Doors of the Church. *Serapion* was a Person of a fair Character, if we may believe *Eusebius*, but when by sacrificing to Idols in Time of Persecution, he had given very great Offence to the Christian Church, *Dionysius* of *Alexandria*, his Bishop, with the Clergy, and People of that Diocese, out of a holy Indignation against the base Perfidiousness of such a Man, were dea-

[d] Herm. Pastor. L. II. Mand. iv. Sect. 3. 77. Ap. Const. L. II. Cap. xliii. [e] *Heb.* vi. 6. See Grot. & Ham. in Loc.

all his Entreaties and Interceſſions; none either of the Clergy or Laity would ſpeak to the Biſhop on his Behalf; nor would *Dionyſius* regard the Offender's Petitions, when ſeconded by no One elſe: * It often happen'd, that Men remain'd in this Condition, as *Serapion* did, till they were in extreme Danger of dying. It was a [f] general Rule of Diſcipline, never to deny them the Communion when they were thought to be paſſing into the other World. And by giving ſingular Proof of their real Repentance and Converſion, they were often admitted to it before. However, none but Apoſtates, and Relapſers, were wholly, and every-where excluded from it. For tho' ſome † grand Offenders, beſide theſe, were ſaid to be *entirely caſt out*, and *cut off* from the Church: yet there is Reaſon to believe, that this geneal Rule of giving the *Euchariſt* to all, excepting thoſe now mention'd, at the Point of Death, did for the moſt Part at leaſt prevail, unleſs they were ſuch as never ſhew'd their Deſire of it before.

Common Offenders *how reconcil'd.*

But in ordinary Caſes, when the Crime was not exceedingly enormous, or the Offender not perfectly profligate, and extravagantly Wicked, or harden'd, the Church was ſo far from being backward in admitting Men to the State of Penitents, and then into perfect Communion, that ſhe took all poſſible Care, that no Man ſhould continue long under the Sentence of *Excommunication.* In the moſt ancient Deſcription of *Excommunication* beforemention'd, [g] "The Deacons follow him that is caſt out of the Church, and take hold of him, and ſome of them go in to the Biſhop, and intercede in his behalf; the Biſhop orders him to be brought in again, and judges, whether he is fit to be received, and if he think him ſo to be, then injoins him a certain Time of Faſting and Humiliation, at the End of which he was again admitted to full Communion." And there is no Reaſon to doubt, but this was the common Method of Proceeding in this Caſe, and that the Generality of Offenders did not long continue under this heavy Cenſure.

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* Theſe were call'd ἀδεκτοι, that is *Men not receiv'd* into the Station of Penitents. *Can. Ap.* 10, 13. *Baſ.* 81. [f] *Can. Nic.* 13.

† Such as thoſe mentioned, *Can. Ap.* 21, 29, 32, 50, *viz.* Clergy-men, who made bold to officiate, when regularly depoſed; or who had purchaſed Holy Orders. [g] *Ap. Conſt.* L. II. c. 16. Ἐξελθόντι αὐτῷ πικραινέσθωσαν οἱ Διάκονοι, καὶ ὀπίζηπτάντες κατεφέτωσαν αὐτὸν ἔξω τῆς Ἐκκλησίας, καὶ εἰσελθόντες ὑπὲρ αὐτῷ σὲ (ὀπίσκοπον) ἐρωτάτωσαν — τότε σὺ κελεύσεις εἰσελθεῖν αὐτὸν, καὶ ἀνακείνας τὶ μετανοεῖ — σιβώσας αὐτὸν ἡμέρας νησειῶν κατὰ τὸ ἁμάρτημα ἕως αὐτὸν ἀπόλυσον.

If

Deferring Repentance *increas'd the Weight of the* Cenſure.

If they did indeed for Years together reſt ſy, and patient under it, by this means th increas'd their Burden, and rendred their R conciliation more difficult: if they defe their Endeavours of obtaining the Peace of t Church, [h] till they found themſelves to be a dying Condition, this was the greateſt Aggravation of th Obſtinacy, and in this Caſe they were rarely, if at all reſtor to Communion: but ordinary Offenders were probably ſo melted into Repentance, and convinc'd of the Neceſſity ſubmitting to Diſcipline, and thereby regaining the Privile of perfect Communion: and this was to be done not preſen ly, and by one ſlight Confeſſion of their Faults, but by ſeve Steps and Degrees.

1. The Excommunicate Perſon muſt apply himſelf to t Deacon, that he would ſpeak in his behalf to the Biſho or the Prieſt who acted in his Stead, and put up his Requ to him, that he might be admitted into the State of a Pe tent: And this Requeſt was not preſently granted to heino Offenders, but they were oblig'd to ſtand without the Doo of the Church, craving of the Clergy and People, as they e tred in, to intercede with God, and the Biſhop in their b half; that they might be permitted to ſtand among the Pe tents, and give Proof of their ſincere Converſion. For as t Primitive Church believ'd, that a Special Repentance w neceſſary for them, who had been guilty of ſuch Crimes deſerv'd *Excommunication*; ſo they judged no Repentance to available in this Caſe, but a long, ſolemn, publick Humili tion in the Sight of Men as well as of God: Therefore no M could hope (except in ſome ſpecial Caſes) to have this Ce ſure wholly taken off in the Primitive Church, till he had fi perform'd the Penance injoin'd him by the Biſhop. The a lowing Men in this Condition a Place among the Penitent was eſteem'd a Favour, and Indulgence; and it was expect that the Offender ſhould ask it, and ſhew himſelf worthy it by a [i] modeſt, humble Importunity, and a Diligence th yet could bear with delay: for it is not to be ſuppoſed, th the Biſhop would in Things of this Nature proceed witho

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[h] *Cypr.* Ep. 55. *Ed. Ox.* Pœnitentiam non agentes — prohibe dos omnino cenſuimus à ſpe Communicationis, & pacis, ſi i infirmitate, atque in periculo cœperint deprecari. [i] Apud Cy *rian. Clerus Rom.* Ep. 30. *Ed. Ox.* Multum illis proficiet petiti modeſta, poſtulatio verecunda, humilitas neceſſaria, patient non otioſa, *&c.*

Deliberation: the Exerciſe of Diſcipline was the greateſt
ial of his Prudence, therefore his Proceedings muſt not be
ly.

As ſoon as the Offender was admitted to
nance, one Part of his Sentence was imme-
tely revok'd, I mean, he was from that
e forward permitted to [k] converſe famili-
y with Chriſtian People: no Man was for-
d to have Society with the Penitents, but only with them
t were Excommunicated, that is who remain'd harden'd in
t Condition, or whoſe Caſe was ſo bad, that they were not
allow'd the Privilege of Penance; and they who had
in'd this Ground, were no longer ſaid to be [l] excommuni-
ted, but [m] Suſpended from Communion, or ſeparated from
e *Euchariſt* for a ſet Time. During the Time of Penance
ey were permitted to enter into the lower Part of the Church,
d to hear the Scriptures, Sermons, Hymns, and Pſalms:
d there was a particular Prayer uſed by the Biſhop in be-
lf of thoſe that were in a State of Penance, but they were
ot ſuffer'd to be preſent at the [n] Morning, and Evening Pray-
s of the Faithful, in the more ancient Times; yet in the
VI[th] Century this was allow'd.

Penitents *not forbid the Company of the* Faithful.

2. The next was the longeſt, and the hardeſt
ſk which the Offender was obliged to per-
rm, I mean the Penance itſelf, which was
deed very Severe: It conſiſted in [p] frequent
ſtings, in wearing coarſe and ſordid Clothes, in appearing
the Face of the Congregation in Sack-cloth and Aſhes,
oiding the innocent Pleaſures of Life, Feaſting, gay Appa-
l, Ointments, Bathings, and the like; but eſpecially in the
equent Confeſſion of their Sins before the Church, and
rowing themſelves at the Feet of the Clergy and People, as
ey entred into the Church, in order to obtain their Prayers.

Ancient Penance *what.*

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[k] *Ap. Conſt.* L. II. c. 40. ὐδὲ κώλυσον αὐτὸν τῆ κυριακῆ λόγῳ, μὲ κοινῆς διαίτης αὐτὸν ἀξώσεις — τοῖς ἓν δὲ ἁμαρτίας ἀφορι-ζομένοις παρ' ὑμῶν (ὑποκόπων) καὶ συναναστρέφεσθε, καὶ συναλίζεσθε. &c. τ. λ. [l] Ἀκοινώνητοι, ἐμβαλλόμενοι. [m] Ἀφοριζόμενοι. [n] *Conſt. Apoſt.* L. VIII. c. 35. 37. [o] See a Collection at the End of *Tilius*'s Edit. of *Balſamon*'s *Scholia*, in the 1102[d] Page whereof is a Fragment of *Joannes Jejunator*, and in that the following Words in Latin only, *In rei autem Sacræ celebratione omnes qui pœnitentiam agunt, & non communicant, diximus Catechumenorum Edicto debere egredi, & Stare in ferulâ. Matutinis autem, veſperis, & reliquis, templi aditum non eis eſſe prohibitum, quò minùs poſſint ingredi, & in eo ſtare, ſi velint.* [p] See *Cyprian de Lapſis.*

This

This Courſe they were commonly oblig'd to take for ſeve Years together, tho' ſometimes [q] the prefix'd Term of th Penance was ſhortned by the Biſhop, when he ſaw ſome traordinary Proofs of their Zeal and Earneſtneſs; and eſ cially if [r] the Penitents were dangerouſly ſick, and the Peo became Interceſſors with the Biſhop to admit the Penitent the Communion. And as it was in the Biſhop's Power ſhorten the Time of nance; ſo he could, when he ſaw C caſion, [s] increaſe, or engthen it. As for the Indulgen granted to them, who when they had been guilty of gr Crimes, were excuſed by the Letters of dying Martyrs, th were certainly a horrible Breach, and Violation of Chur Diſcipline; and as ſuch, I paſs them over. I ſhall there only add, That [t] the Penitent, when the Term of his H miliation was now expiring, was permitted to ſtay out t whole Communion-Service, and therefore to be preſent the Prayers, tho' not to partake of the *Euchariſt*: And t [v] leaſt Penance that I can any where obſerve inflicted on t ſlighteſt Offenders was, to be immediately admitted to th chief Station of the Penitents, without being obliged to ſta at all at the lower End of the Church.

Hereticks and Schiſmaticks admitted without Penance.

There were one Sort of Offenders, and th none of the leaſt, who yet were admitted Communion without undergoing this pain Diſcipline; I mean, Hereticks and Schiſm ticks: For it does not appear to me, that th were generally condemned to do Penance, b preſently upon their Converſion, they were [x] placed amo the Catechumens, not the Penitents; and ſo they were in few Days admitted to Baptiſm, if they were thought not be ſufficiently baptiz'd before; if they were, the Biſhop la his Hands on them, and anointed them, and then they we forthwith received to Communion in the *Euchariſt*, after th

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[q] *Can. Nic.* 12. [r] *Cypr.* Ep. 64. *Ut ante legitimum, & plen ſatisfactionis tempus, & ſine petitu, & conſcientiâ plebis, nullâ in mitate urgente, ac neceſſitate cogente, pax ei concederetur* [s] See *Can. Anc* [t] *Can. Nic.* 11. [v] *Can. Gregor. Thaumaturg* 9. It was the Penan laid by this Holy Man on thoſe, who found the Goods of othe in their own Houſes, left there by Rapparees, and after they h for ſome time conceal'd them, did freely diſcover them. [x] S *Can. Laod.* 7,8. *Conſtantinop.* 7. Yet in *France* Penance was injoyn to the *Novatians*, and other Hereticks on their Converſion; the Canons of the Second Synod of *Arles*, and thoſe of *Agde* a of any Authority. See *Can. Arel.* 9. *Bin.* Vol. 1. p. 698. *Ca Agath.* 60.

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laid first condemned all Errors, and recanted that of which themselves had been guilty. It is certain, that before their Conversion they were in all Respects look'd on as excommunicated; it was unlawful to converse with them, or [y] give them a friendly Salute, much more was it forbid to permit them to receive the *Eucharist*; they were believed to be under an *Anathema*, which some would have to import somewhat more than an *Excommunication*; but it is certain that they were receiv'd to Communion upon much easier Terms, than they who were laid under the Sentence of *Excommunication* for common Immoralities.

3. Before Penitents were allow'd to receive the *Eucharist*, the Bishop laid his Hands on them, and used a Prayer to God for the Pardon of their Sins: Nay, in some Places at least, they were first received into the Number of Penitents by this solemn Rite, and had it [z] frequently repeated, during the Time of Penance, and the Sin of excommunicated Persons is sometimes said to be loosed, or forgiven by Means of these Prayers, and therefore they are called * *the Absolution* of the Priest: But it is very clear, that the Pardon of the Penitent was not thought to be perfectly sealed and confirmed by this Rite of Laying on of Hands, or the Prayers used on this Occasion: For then it had been absurd, and inconsistent to do this over and again: [a] The Prayers used on this Occasion were always the same, and they were an *Absolution* the first Time they were rehearsed: And if by calling them by this Name, they had intended to persuade Men, that the Penitent was fully pardon'd, there can be no Reason, why they should be so very often repeated over the same Person; therefore they were called *an Absolution*, because the Prayers of the Priest were always believ'd to be most prevalent with God in Behalf of repenting Sinners, and because by this Laying on of Hands they were receiv'd into the Station of Penitents, and continued in it, by which Means they were by Degrees loosed, and discharg'd from the Bond of *Excommu-*

The Absolution of the Priest, what.

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[y] 2 *John* 10, 11. [z] *Omni tempore Jejunii manus Pœnitentibus à Sacerdotibus imponantur. Conc. Carthag.* 4. c. 80. * *Const. Ap.* L. II. c. 18. τοὺς δὲ ἡμαρτηκότας νουθέτει, καὶ σιβῶν ἐν τῇ νηστείᾳ, ἐν τῇ ἐρίσι ἐλαίῳ. κ. τ. λ. [a] You have the Forms provided for this Occasion, *Apost. Const.* L. VIII. c. 8, 9. and it is evident that these Prayers were used before every Communion Service, and that Hands were laid on all the Penitents as oft as these Prayers were repeated: *Vide locum, & notas Cl. Cotelerii in eundem.*

nication, and at laſt receiv'd into a State of perfect Grace and Pardon.

How they were perfectly, and finally abſolved.

4. Their Reconciliation was compleated, and they were declared to be in perfect Favour with God, and all Chriſtian Men, by being reſtored to the moſt eminent Privilege of receiving the Sacrament of the Body and Blood of Chriſt: This the ancient Church expreſs'd by ſaying, that the Penitent was return'd to his [b] *old Paſture*, and *his former Dignity*. They that have with the greateſt Diligence ſearch'd into Antiquity, can diſcover no other Rite or Solemnity uſed upon this Occaſion, but barely the Admitting the Penitents to Communion; by this they were entirely acquitted, and abſolved from the Cenſure, under which their Crimes had laid them; by this their Sins were remitted unto them, and ſo they became once more Fellow-Citizens with the Saints, and of the Houſhold of God; but were for ever forbid to be receiv'd into Holy Orders.

Giving the Sacrament once upon a Death-bed, not a perfect Abſolution.

It is true, in one Caſe the Holy Sacrament was adminiſtred to Penitents, not as a certain Seal of their Pardon; but as a Signification of the Tenderneſs of the Paſtor and Church toward their Souls, and as an Expreſſion of their beſt and moſt earneſt Wiſhes of their eternal Peace and Salvation; I mean, when they gave it to them upon Preſumption, that they were now a dying before the Term of their Penance was expir'd, and ſometimes before they had been admitted into the State of Penitents, which was *Serapion*'s Caſe. That they did not intend the *Euchariſt* as an Aſſurance of Pardon to ſuch Perſons, is evident, I think, from this, That he who had the Sacrament indulg'd to him in this Caſe, if he recover'd beyond Expectation, from his preſent Sickneſs, [c] was not permitted for the future to receive the *Euchariſt*, till the Time of his Penance was completed: Juſt with the ſame View, toward the latter End of the fourth Century, they did in the Weſtern Church allow the Communion to him on his Death-bed, who had relapſed into his Sins a ſecond Time, after he had once been excommunicated, and reconciled, contrary to the known ancient Rule: In both theſe Caſes, it is moſt rational to believe, that they deſigned not by thus for once granting them the Sacrament, to expreſs their Aſſurance, but only their charitable Hopes of the Penitent's Pardon and Salvation. And this only proves what I have [d] before at large aſſerted, That

[b] *Ap. Conſt.* L. II. c. 41. [c] *Siricij Decret.* 5. [d] Ch. II. Sect.

it is not the Receiving the *Euchariſt* once, or now and then, but the conſtant Uſe of it, that keeps Men in a State of Communion with God and Chriſt Jeſus, and gives them a well-grounded Confidence of their Pardon, and eternal Happineſs: For our Saviour hath declar'd, That *except we feed on the Fleſh of the Son of Man, we have no Life in us.* And it ſeems plain, that the Primitive Church by giving the Sacrament once to a dying Penitent, did thereby declare Her Hope, that the Man's Condition was not abſolutely deſperate, and by allowing it to be done but once, took Care that She might not be underſtood to own him as * a ſettled Communicant, or as One that could plead a Right to the conſtant Participation of the ſacramental Body and Blood of Chriſt, and the grand Bleſſings thereunto belonging.

IV. I am next to ſhew the Ends and Reaſonableneſs of *Excommunication*: And that

1. In Regard to Chriſt and his Church. As our Saviour was a Preacher of Righteouſneſs, as his Church was deſign'd to be a peculiar People, zealous of good Works; ſo it was neceſſary, that He ſhould not only lay ſtrong Obligations upon Men to practiſe the Laws which He taught, but take the moſt proper Courſe to diſcountenance Vice in his Followers, and *to purge his Floor* from all groſs Filth and Impurity: To think otherwiſe, is to ſuppoſe, that He intended his Church to be a Den of Thieves, a Sanctuary for Villany and Lewdneſs: And ſince He lays no temporal Reſtraints or Puniſhments on Men, no Fines or Impriſonments, no bodily Stripes or Tortures; it is therefore neceſſary, that He ſhould by ſome other Means humble the Arrogance of bold Offenders, or at leaſt wipe off that Scandal and Reproach, which they by their Words and Actions, would otherwiſe bring on his Religion, and thoſe who profeſs it. He never gave a Commiſſion to his Apoſtles, or other Miniſters to make uſe of the temporal Sword for the Puniſhment of Evil-doers, or for the cutting off vicious Members with preſent Death. Yet He thought it not reaſonable, that notorious Sinners, har..en'd Malefactors, filthy Debauchees, ſhould enjoy the outw..rd Privileges of his Church, and cauſe his Name to be blaſphem'd by their Profaneneſs and Impiety: Therefore He gave Authority

To the Church Excommunication *neceſſary for the Diſcouragement of Vice and Error.*

* This ſeems to me to be St. *Cyprian*'s Meaning, when he ſpeaks (g *p.* 11. *Ap.*) of thoſe, *Qui corpus attingunt, & Euchariſtiam jure communicationis accipiunt.* &c.

to the chief Officers of his ſpiritual Kingdom, to expel out of their Society all ſuch as ſhould give juſt Offence to others by their groſs Errors in Principle or Practice, that ſo they, who under Pretence of being Chriſtians, do the greateſt Diſhonour to Him and his Goſpel, might either be ſhamed into a Reformation of their Doctrine and Manners; or, however, that others might be made ſenſible, that the Church of Chriſt diſowns and abhors ſuch Workers of Iniquity.

Civil Puniſhments of Chriſtian Magiſtrates, do not make it unneceſſary.

Some would perſuade us, That in Nations where Chriſtianity is eſpouſed and protected by the Civil Power, there can be no further Occaſion for the Exercise of Diſcipline or *Excommunication*: And if Murderers and Robbers did always meet with that Puniſhment which they deſerve from the Civil Magiſtrates, I mean, if they were put to Death, there could indeed be no Occaſion for the Biſhop to uſe the ſpiritual Sword of *Excommunication* againſt thoſe, who had been guilty of it. But there never was, I ſuppoſe, any Prince or State that did not ſometimes pardon theſe Crimes: And ſhall a Chriſtian, who has committed wilful Murder, or wrong'd others by open Violence, be continued in the Communion of the Church, and be allow'd all the Privileges of it, becauſe the Prince hath thought fit to give him his Life? If the Magiſtrate grant a Toleration to Idolaters, muſt therefore the Church be oblig'd to own them as Her Members, who have polluted themſelves by joyning with thoſe Idolaters in their Worſhip? Few Princes or States, who have profeſs'd Chriſtianity, did ever think fit to inflict any Puniſhment on Adultery, Inceſt or Fornication, except in ſome ſingular Caſes: muſt therefore the Church cheriſh ſuch as indulge themſelves in ſuch foul Practices? But above all, if a *Conſtantius* climb the Throne, and become a Patron to *Arians*, or other Hereticks, ſhall the Biſhops of the Church be ſilent, and not dare to denounce their *Anathema's* againſt thoſe, who are the Leaders, or Followers of ſuch pernicious Sects and Conſpiracies againſt Truth and Peace? And if it be neceſſary that the Church ſhould diſavow and abandon all ſuch vicious Members, then it is plain, that She ſhould do it in ſuch a Manner as Chriſt has directed. And I make bold to add, That no ſuppoſed League or Alliance between the Church and State, can deprive the Church of this Power. If an Body of Biſhops and Paſtors, ſhould expreſsly covenant with the Prince, under whom they live, That they would abdicate and renounce this Authority of *Excommunication*, upon Condition that they might have his Protection in exerciſing

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the other Parts of their Function, it is evident, that all ſuch Covenants would be null and void: For a Biſhop is under a prior Obligation to a greater Prince, than any here on Earth, to make uſe of the Power that God has given him to the Edification of His Church: And a Biſhop without the Power of *Excommunication*, is as great an Abſurdity, as a ſupreme Magiſtrate without a Sword for the Puniſhment of Evil-doers.

Excommunication *intended to be a Guard and Fence to the* Euchariſt.

2. The Ends and Reaſonableneſs of *Excommunication*, are very apparent, in Regard to the *Euchariſt*. For this being the moſt excellent, and noble Inſtitution that God ever gave to His Church, it being the Bread of Heaven, which endureth to everlaſting Life, the true *Manna*, the myſterious Body and Blood of Chriſt, is not to be prophaned with the Hands or Mouths of impious Men: This is the higheſt Indignity, that can be offer'd to that moſt Divine Myſtery. Even the *Heathen* took Care to drive all notorious Offenders from their Altars: And when the *Jews* had filled their Hands with Blood, and defiled themſelves to ſuch a Degree, that their Guilt appear'd Red as Crimſon, God, by his Prophet, asks them, [f] *Who hath required this at your Hands to tread my Courts?* When the Chriſtians at *Corinth* came to take the Sacrament with divided, unpeaceable Minds, and with Heads full of Intemperance, and were ſo Thoughtleſs as to commit Diſorders at the very Time of Receiving it, St. *Paul* charges them for having [g] *eaten that Bread, and drunk that Cup unworthily*, and thereupon, to repreſent their Crime fully, and to the Life, he tells them, they were *guilty of the Body and Blood of Chriſt*: For he juſtly ſuppoſed, That Nothing could look more odious in the Eye of a ſincere Chriſtian, than to ſee a Contempt and Indignity put upon the Body and Blood of his ever-bleſſed Redeemer: And he at the ſame Time gives a very ſtrong and clear Hint, that the Bread is that Body, the Wine is that Blood, tho' not in Subſtance, yet in Life and Spirit. Since therefore the *Euchariſt* is ſo venerable and divine a Thing, it muſt be allow'd to be fit and reaſonable, that it ſhould be fenced and guarded from the Touch and Approach of ſcandalous, and notorious Sinners: And this could not be done, but by lodging a Power in the Paſtors of the Church to keep all groſs Offenders at a due Diſtance from it; and it was to this End and Purpoſe, that *Excommunication* was made the Puniſhment of all unworthy Receivers:

[f] *Iſa.* l. 12. [g] 1 *Cor.* xi. 27.

Therefore *Juſtin Martyr* aſſures us, That in his Time (a. p. 2, 3. *Ap.*) *it was unlawful for any One to partake of it, that did not believe the Chriſtian Doctrine, that had not been baptized, and did not live as Chriſt had inſtructed him.* St. *Cyprian* aggravates the Crime of ſome Chriſtians, who had done Sacrifice to Idols, and yet preſum'd to go to the Lord's Table, hoping to eſcape Cenſure, by ſaying, (e. p. 11. *Ap.*) *They go from the Altars of Devils to the Holy of the Lord with polluted Hands; they invade the Body of our Lord, and ſo ſin more againſt Him both with Mouth and Hands, than when they denyed Him.* And to mention no more at preſent, *Chryſoſtom* (w. p. 40. *Ap.*) declares, *He would rather ſhed his own Blood, than profuſely to laviſh the Tremendous Blood of Chriſt, by giving it even to a General or Emperor, contrary to Right and Reaſon.*

The Regard paid of old to the Euchariſt, *beſt explains* Excommunication.

And it is to be obſerv'd, That the whole Proceſs of *Excommunication*, and Reconciliation turn'd upon this Principle, That the *Euchariſt* was too ſacred, and valuable a Myſtery to be adminiſtred to notorious, wilful Sinners; and yet ſo neceſſary, that he who rightly underſtood it, would ſubmit to any Hardſhip in Order to obtain it. The Offender was caſt out from among the Communicants, when they were met together to celebrate this Holy Ordinance, to ſhew that ſuch a Pearl was not to be thrown to Swine. St. *Paul* bids the *Corinthians* [h] *purge out the old Leaven*; that is, caſt out the inceſtuous Perſon, *Becauſe even Chriſt our Paſſover is ſacrificed for us; therefore*, ſays he, *let us keep the Feaſt, not with the old Leaven, neither with the Leaven of Malice and Wickedneſs; but with the unleavened Bread of Sincerity and Truth.* The Feaſt of which the Apoſtle ſpeaks, is clearly that of the *Euchariſt*, the Memorial of Chriſt our *Paſſover* ſacrificed for us: It was from this Feaſt therefore, that the unclean *Corinthian* was expelled. And this was the grand Privilege from which looſe Chriſtians were excluded in the following Ages: They were indeed deprived of all Converſation with Communicants, as well as of the Sacrament itſelf: For it was juſt, that there ſhould be a viſible Diſtinction betwixt thoſe that were thought worthy of this heavenly Feaſt, and thoſe that were not. And yet for ſome Time after they were re-admitted to the Company of the Communicants, and even to joyn with them in the moſt ſolemn Prayers, and to be preſent at the Adminiſtration of the *Euchariſt*, they were not permitted to

[h] 1 Cor. v. 7, 8.

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receive it themſelves: So that, in a Word, the Loſs of the *Euchariſt* for a Time, was the main Penalty that the Church inflicted on the moſt ſcandalous Sinners; and the Reſtoring of themſelves to the *Euchariſt*, was the End which they had in View, and for the Sake of which they ſubmitted to ſuch long, and ſevere Penances.

3. The Ends, and Reaſonableneſs of *Excommunication*, will eaſily appear in Relation to the Perſon on whom it was inflicted. St. *Paul* tells us what theſe were, when he order'd the inceſtuous Perſon to be deliver'd to Satan, [i] *for the Deſtruction of the Fleſh, that the Spirit might be ſaved in the Day of the Lord.* Here are two Ends mention'd in Reſpect to the Offender.

The Benefit intended to the Offender by Excommunication.

(1.) The firſt immediate End was, *the Deſtruction of the Fleſh*: It is evident, that by *Fleſh*, the Apoſtle means the Corruptions of Nature; for theſe only we are induſtriouſly to deſtroy in ourſelves, and in other Men: The prevailing Corruptions in this *Corinthian*, were his abominable Luſt in uſing his Father's Wife, as if ſhe had been his own; and his Pride and Inſolence: For it is evident, that the inceſtuous Perſon being wealthy, had rais'd a Party in the Church of *Corinth*, and by the Strength thereof hoped to protect himſelf from the Cenſure of the Apoſtle. It is plain, from St. *Paul*'s Words, that ſome of the Chriſtians at *Corinth* were [k] *puffed up*, or *ſwoln* with a Spirit of Faction; and it is as evident what this Party aim'd at, namely, that this inceſtuous Wretch ſhould be continu'd in Communion in ſpite of the Apoſtle, and his Authority; which he expreſſes in theſe Words, [l] *Ye are puffed up, and have not rather mourned, that he that hath done this Deed, might be taken away from among you.* And he further tells them on this Occaſion, *Their Glorying is not good.* It is plain, that the Apoſtle was under ſome Apprehenſions, leſt the Offender and his Party ſhould make a Head againſt Diſcipline, and that many of them would not abſtain from the Company of the inceſtuous Perſon, when he was delivered to Satan; and this is fairly intimated to us in thoſe Words, [m] *When we were come into* Macedonia, *our Fleſh had no Reſt, but we were troubled on every Side: Nevertheleſs God comforted us by the coming of* Titus, *when he told us your earneſt Deſire, your Mourning, your fervent Mind toward me; ſo that I rejoyced the more.* In which Words the Apoſtle lets us know his Fear and Concern, leſt the Sentence which he had order'd to be paſs'd, ſhould rather pro-

[i] 1 *Cor.* v. 5. [k] 1 *Cor.* iv. 18, 19. [l] 1 *Cor.* v. 2—6. [m] 2 *Cor.* vii. 5—7.

voke, than reclaim the inceſtuous Perſon and his Party; and his great Pleaſure and Satisfaction to hear, that the Diſcipline exerciſed againſt this Offender, had produced its deſired Effects. If the Apoſtle had ſate tamely down under thoſe Diſcouragements, and concluded, that by undertaking to excommunicate this Offender, he ſhould only expoſe his own Authority, he had by this Means cheriſh'd and enflam'd the Luſt and Pride of this great Man: Therefore he takes Heart, and uſes the Rod of his Authority; he commands him to be delivered to Satan *for the Deſtruction of the Fleſh*; that is, to be turn'd out of the Church Doors, and ſo abandon'd to his proper Maſter, who had kindled the Fire of Luſt and Pride in his Heart; for he well knew, that if any Thing could mortify and humble him, it muſt be the Uſe of that Diſcipline which our Saviour in ſuch Caſes had directed to be exerciſed; that if the Conſideration of his being diſcarded by the Apoſtle and the Church, and declar'd in ſo ſolemn a Manner to be a Son and Slave of Satan, and unworthy of the Communion of Chriſtian People, would not cool his Luſt and Vain-glory, he might juſtly be eſteem'd to be deſperately bad, and incurably wicked: This was the laſt Means that Chriſt had preſcribed to be uſed for the reclaiming harden'd Sinners; and 'tis evident, that it had its Effect on this impure *Corinthian*; for we are aſſur'd, That he who had ſo numerous, and formidable a Party combin'd together, as it ſhould ſeem, on purpoſe to ſcreen him from the ſevere Sentence, which the Apoſtle had decreed againſt him; yet when he ſaw the Apoſtle firm in his Reſolution, and the Church of *Corinth* dutifully complying with St. *Paul*, and forſaking his Company, he was melted down to ſuch a Degree of Humility, and ſo deep a Senſe of his Sin, that St. *Paul* ſaw Occaſion in the next Epiſtle that he wrote, to deſire his Chriſtian Brethren to [n] *comfort him, leſt he ſhould be ſwallowed up of Grief.* Thus were the Luſt and Pride of this Offender reduced, and the Corruption of his Fleſh deſtroy'd by this wholſome Diſcipline. And I muſt here add, That when Men by *Excommunication* had attain'd to a true Inſight of their own Miſery, and ſubmitted to ſuch Penance as the Judge thought proper or neceſſary, thoſe Faſtings, and outward Humiliations, were very effectual Means to abate the Swellings of Pride and Luſt, to deſtroy or mortify the Fleſh: And [o] an Excellent Writer has ſhew'd that the Ancients did take this to be the Meaning of the Apoſtle in this Place.

[n] 2 *Cor.* ii. 7. [o] See *The Penitential Diſcipline of the Primitive Church.* Printed 1714. p. 79, 80—83.

(2.) The

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Salvation of the Soul: the Conſequence from
is very plain, that Excommunication was never intended
the Deſtruction of the Soul, nor of the Body, but only of
vicious, corrupt Luſts and Inclinations which are the
reateſt Obſtruction to our future Happineſs. *Excommuni-*
ion is by the Vulgar call'd a Curſe, and the * Forms of
xcommunication uſed in latter Ages gave much Occaſion for

Eſpecially in regard to the World to come.

* *It is ſufficient to give one Inſtance of thoſe damnatory Forms from* Textus Roffenſis, apud Spelman in Gloſſario verb. *Excommu-*
atio. Ex auctoritate Dei omnipotentis, Patris, & Filij, & Spi-
us Sancti, & Sanctorum Canonum, Sanctæque, & intemeratæ
rginis Dei genitricis Mariæ, atque omnium cœleſtium virtu-
m, Angelorum— Patriarcharum, — atque omnium ſimul
nctorum, & Electorum Dei, Excommunicamus, & Anathema-
amus hunc —— N. N, & à liminibus Sanctæ Eccleſiæ ſeque-
amus, ut æternis ſuppliciis cruciandus mancipetur, cum Da-
an & Abiron —— & ſicut aquâ ignis extinguitur, ſic extin-
atur lucerna ejus, niſi reſipuerit, & ad ſanctificationem ve-
rit. Maledicat eum Deus Pater —— Filius, —— Spiritus
ctus. Maledicat illum Sancta Crux —— Maledicat illum
ncta Dei Genitrix— omnes Angeli—— Maledicat illum Pa-
rcharum, & Prophetarum laudabilis numerus, Joannes præ-
rſor & Baptiſta Chriſti — Sanctus Petrus, Paulus, Andreas
omnes Sancti.—Meledicant illum Cœli, & Terra—Maledictus
ubicunque fuerit, ſive in domo, ſive in agro, ſive in viâ, ſive
ſilvâ, ſive in aquâ, ſive in eccleſiâ. Maledictus ſit vivendo,
riendo, manducando, bibendo, eſuriendo, ſitiendo, jejunando,
rmitando, dormiendo, vigilando, ambulando, ſtando, ſedendo,
ndo, operando, quieſcendo, mingendo, cacando, fleboto-
ndo. Meledictus ſit in totis viribus corporis, intus, & exte-
us,— in capillis, in cerebro, in vertice, in temporibus, in fron-
, in auriculis, in ſuperciliis, in oculis, in genis, in maxillis,
naribus, in dentibus mordacibus, in labris, ſive molibus, in
biis, in gutture, in humeris, in harmis, in brachiis, in mani-
s, in digitis, in pectore, in corde, & omnibus interioribus
macho tenus, in renibus, in inguinibus, in femore, in geni-
ibus, in coxis, in genibus, in cruribus, in pedibus, in articu-
, & in unguibus—— in totis compagibus membrorum, à ver-
ce capitis, uſque ad plantam pedis non ſit in eo ſanitas. Ma-
dicat illum Chriſtus Filius Dei vivi toto ſuæ Majeſtatis impe-
, & inſurgat adverſus eum cœlum cum omnibus virtutibus,
æ in eo moventur, ad damnandum eum niſi pœnituerit, & ad
tisfactionem venerit, Amen, Fiat, Fiat, Amen.

this

this falſe Notion. Chriſt was ſo far from intending it as Curſe, that he deſign'd it to be only a Correction, wherel to reduce offending Chriſtians to their Duty, and by t means to ſave their Souls. It was indeed a Curſe, if M continued obſtinate under it; but then they made it ſo themſelves. It was indeed meant for the Deſtruction of t Fleſh, that is of all evil Habits and Deſires: and when *Paul* wiſhes * *Anathema to them that love not our Lord Je Chriſt*, it is very rational to believe, that he means no mo than what he here expreſſes by *the Deſtruction of the Fle* and when Primitive Biſhops in Council pronounced *Anat ma* againſt Hereticks, they may very fairly be taken in t ſame Senſe.

Euchariſt no Benefit to ill Men.

By denying to Excommunicated Perſons t Sacrament, which is the Bread of Life, a the Cup of the New Covenant, the Primiti Church might ſeem at firſt to deny them principal Means of Salvation: but it is to remembred, that tho' the *Euchariſt* be an Earneſt of Eter Life to honeſt and regular Chriſtians, yet that *they who eat drink it unworthily, eat and drink Damnation to themſelves*. It w therefore an Act of Mercy as well as Juſtice to with-hold t Sacrament from them, who by their notorious wicked Wor were Enemies to the Croſs of Chriſt: it was a juſt Puniſ ment to deprive them of a Privilege, which they had greatly abuſed; it was a Mercy to refuſe them that, whi if they continu'd to receive, they would thereby increa their Guilt, and render themſelves three times more t Children of the Devil, than they were before: the *Euchar* is a Benefit to them only, who keep themſelves free from t great Offence, from groſs, wilful Sin; to them who are gu ty of ſcandalous, damnable Sins it is certainly Poyſon, a haſtens and ſeals their Deſtruction: therefore the Prieſt, w drives the profane Communicant from the Altar, perfor the Part of a faithful Phyſician in forbidding that to his Pa ent, which he believes would prove certain Death to him.

The long Penances *very beneficial.*

Even the long and tedious Penances, whi were of old injoyn'd to Excommunicated Pe ſons, were only Proofs of the faithful Tend neſs of the Primitive Paſtors toward the So of their People. Divines of late Years have bour'd to prove, that Repentance imports nothing but an A of the Mind; and 'tis true, That that Repentance, whi

* *Heb.* חֵרֶם the ſame with *Deſtruction*, or *Anathema*, 1 C xvi. 22.

grown Men for Baptism does imply no more, than a
e Change of our Resolution, tho' this too must be openly
ess'd before the Church, and this is that Repentance, which
Saviour and his Apostles, and St. *John Baptist* spake of in
Gospel: But That Repentance which is required of Chri-
s, who have fallen from Grace, and run into Habits of
, or Acts of very grievous Sin, is of another Sort, and
believ'd by the Guides and Fathers of the Apostolick
to import outward Austerities, frequent Fastings, and a
Course of Humiliation in publick as well as private, as
sufficiently shew'd by their constant Practice. And it is
o Purpose to argue, That the Word in the Original
k carries no such Signification, for it is certain there is
any great Body of Men in the World, but that they take
e particular Word in a Sense quite different from what
ommonly bears; And since the most Primitive Church
the Word to denote what we commonly call *Penance*,
efore we have Reason to believe, that when St. *Paul*
ks of some at *Corinth*, [p] *that had not repented of the Un-*
ness which they had committed; his Meaning was, That they
not openly and solemnly humbled themselves in the Face
he Congregation, for their Crimes. For Tradition is the
y certain Method we have of understanding such Words, as
not expressly unfolded in the Scripture, as [q] *Lord's-day*,
ve-feast, or *Feast of Charity*, [r] *Enlightning*, and several o-
s: and if we will not in this Case be content to accept
such Light as Tradition affords, we must for ever wander
the Dark. And I fear they are guilty of the greatest Cruelty
the Souls of Men, who endeavour to represent this outward
t of Repentance needless and superfluous. It is clear to
ry observing Eye, that Christians of this Age, that are
ll-meaning, and in some Measure religiously dispos'd, are
petually running round in a Circle of sinning and repent-
, as they call it: They often run into great Excesses, and
grievously against God and Man; they confess their Sins
God, and for some Hours, or Days perhaps they are serious
retired, and then come to the Sacrament, and think all
well, till they run into the same or other Vices, and then
y repeat their Confessions and short Humiliations, and so
perpetually wheeling about without ever coming one
int nearer to the Center, that is, a constant, steady Obe-
ence. Nay, many conclude all this to be more than is ne-

[p] 2 *Cor.* xii. *ult.* [q] *Rev.* i. 10. [r] *Jude* xii. [s] *Heb.* vi. 4. where
be *Enlightned*, signifies to be *Baptized*.

cessary,

ceſſary, they reſerve their Repentance for the laſt Wor
their Lives. For they have been taught to believe, tha
conſiſts only in a Change of the Mind, and they are will
to ſuppoſe, that it is therefore a Thing to be diſpatch'd i
few Moments, and by Vertue of one ſingle Effort of t
Will: and if they happen to recover from that Sickn
which brought them into a Neceſſity of reſolving to am
their Lives, they ſoon find, that they are the ſame Men t
were before, and that they continue to wallow in the ſa
Mire: and by this Means it comes to paſs, that we v
ſeldom in this Age ſee an Example of ſincere Repenta
There are, God be thanked, good Numbers of Men, tha
tolerably well preſerve their Innocence; but they who
once engag'd in Habits of Sin, do very ſeldom, if at all,
free from that Thraldom. And the true Reaſon of it I t
to be this, that Chriſtians have loſt the true Notion of
fect Repentance for Sins after Baptiſm, which the Pri
tive Church did juſtly believe to conſiſt in a long Cour
Faſting, Praying, Confeſſing openly in the Church, Deplor
and Bewailing former Sins, and Tranſgreſſions, in av
ing that Company, and other Temptations, which were
Occaſions of thoſe Sins, and in the frequent Practice of
contrary Virtues and Duties, till the Penitent was grow
ready and expert in every good Word and Work, as he
formerly been in his Vices and Follies; This was *the Re*
tance to Salvation, never to be repented of, which the Apo
and Primitive Fathers required of thoſe Chriſtians, who
ſinned with a high hand: We are ſure this was the No
of Repentance which prevailed among the beſt, and ear
Chriſtians, from thoſe Words of the Angel to † *Herma*
the Book called *Paſtor*, which is allow'd by the m
Learned Men to have been written before the Apoſtles w
all dead: " Do you think; *ſays the Angel*, that the Sins
" thoſe who repent, are forthwith blotted out? No; but
" that is a Penitent ought to afflict his own Soul, and to h
" ble himſelf in every Reſpect, and full oft to undergo ma
" and various Hardſhips; And when he has endured

† Nunquid ergo, ait, [Angelus] protinus putas aboleri del
eorum, qui pœnitentiam agunt? Non proinde continuo;
oportet eum, qui agit pœnitentiam, affligere animam ſuam
humilem animo ſe præſtare in omni negotio, & vexatio
multas, ſæpiuſque varias perferre; cumque perpeſſus fu
omnia, quæ illi inſtituta fuerint, tunc forſitan, qui eum crea
& univerſa formavit, commovebitur erga eum clementia ſu

" Thi

Things that are enjoyn'd him, then perchance he that made him and all Things, may be moved by his own Compaſſion toward him." It was indeed difficult to per-; but when accompliſh'd, the Penitent himſelf had Rea- to acknowledge the Wiſdom and Goodneſs of the Biſhop, had laid this Injunction upon him: For ſuch Severity the trueſt Mercy: And if we conſider what hath ſucceed- inſtead of this true Primitive Repentance, in the Church *Rome*, we ſhall ſee Nothing but ſome ſorry Remains of it, 'd with modern Superſtitions; in others Nothing but in- rd Sorrow and Compunction, of which the Man's own nſcience is the only Judge under God.

(4.) The End and Reaſonableneſs of *Ex-mmunication*, is very apparent in Regard to er Chriſtians. For certainly it was enough damp the Luſts and Paſſions of moderate nners, to ſee what Shame they muſt take to mſelves, what ſharp Penances they muſt dergo in Order to reconcile themſelves to od and the Church, if they were guilty of ch Crimes as deſerved *Excommunication*: And therefore ſometimes paſſing this Sentence on notorious Offenders, hers were taught to hear, and fear, and not to act preſump-ouſly. And it is certain, that it was chiefly by the pru-nt Uſe of this Diſcipline, the Primitive Church became beſt School of Virtue, and rais'd Men to higher Degrees Holineſs and Purity, than any Society of Men that ever t appear'd in the World. And the great Decay of Chriſti- Piety in latter Ages, muſt be imputed chiefly to the eglect, or Abuſe of it: And this brings me to the laſt, and elancholick Head of Diſcourſe, *viz.*

Excommunication neceſſary to preſerve Men from the Infection of Vice.

V. The Corruptions, under which *Excom-unication* has fallen. The Primitive Diſci-line, as above deſcrib'd, could not in the Eye Reaſon be very laſting, without a conſtant iracle, or ſomewhat very like it. The Per-ons, who had the Adminiſtration of it, when was in its Perfection, I mean, the Biſhops of the Apoſtolick ge, muſt have been in a great Meaſure free from the com-on Infirmities of humane Nature. Our Saviour calls ſeven them, *the ANGELS of his ſeven Churches in Aſia*: And ſeems plain, that They, and their Brethren, muſt have been omewhat more than common Men; otherwiſe they could ever have managed ſo great a Truſt to the Honour of heir Maſter, and themſelves. There were two Things ne-ceſſary

Great Prudence neceſſary for the Adminiſtration of it.

ceſſary to this End; The firſt was, never to paſs this Sentence on any but ſuch as did highly deſerve it, either by their own Confeſſion, or according to the Vogue of the main Body of the People among whom they lived, and who were concern'd to avoid their Company, when they were excommunicated: The other was, to paſs this Sentence with an equal Hand, without any Reſpect of Perſons, or Conſideration of any Quality in him that was arraign'd, without Regard to any other Point, but only this, Whether he was guilty, or not guilty: It was ſcarce to be expected, that as many Thouſand Biſhops as were neceſſary for the Government of the Chriſtian Church, ſhould for many Ages keep ſtrictly to theſe Rules: And alas! 'tis but too evident they did not.

Excommunication corrupted by new Eccleſiaſtical Courts.

1. The firſt Corruption of *Excommunication* was, the making the Eccleſiaſtical Court diſtinct from the Aſſembly for Worſhip: Where the whole Affairs were tranſacted in the Face of the Church, and the People were ſatisfy'd of the Equity of the Proceedings, by being preſent at them, there was no Room for any Partiality, or indirect Practices: But when the Biſhop held his Aſſembly for Worſhip at one Time or Place, and his Court for Diſcipline at another, this gave Opportunity for all Manner of Corruption. This therefore I reckon the firſt Abuſe, if not in Time, of which I am not very ſure, yet in the Importance of it.

By extravagant Penances.

2. A ſecond Corruption was, that Penances were carried to a moſt exceſſive Height, that it was not credible, that the Generality of Offenders, eſpecially they of Eſtates and Quality, ſhould ever ſubmit to them. The Penitent was forbid to [t] commence a Suit in the Temporal Court, or to follow any Trade, or worldly Buſineſs; nay, he muſt be [u] ſhorn, and go into a Monaſtery, or elſe never expect Abſolution.

By Commutations.

3. The groſſeſt Abuſe of all was, Commutation of Penance, or giving Money, or Land for pious Uſes, thereby to purchaſe Redemption from the Severities mention'd under the

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[t] *Decret. Pap. Leonis.* 22, 23, 24. apud Juſtellum.

[u] *Concil. Agathenſe.* c. 15. *Binius* Vol. III. p. 714. *Concil. Barcinon.* c. 6. Vol. IV. p. 192. *Concil. Tolet.* III. c. 12. ibid. p. 504. *Concil. Aurel.* ibid. p. 190.

laſt

Head: There are ſome [x] Inſtances of this in the ſixth entury.

By abſolving before Penance.

4. To this End, Abſolution was given be- Penance was enjoyn'd: To pay for Abſo- ion had been Simony: But to redeem Pe- nce with a Sum of Mony, was not: There- the Penitent, on his firſt Appearance, commonly gave curity, that he would ſubmit to the Judge; upon this, he forthwith received to Communion, and afterwards did nance, or paid for not doing it.

By communicating Men under Penance.

5. By this Means a Penitent might be in ual Communion, and receive the Sacra- nt, while he was doing his Penance, or mpounding for it: All which was a di- Contradiction to the Primitive Method.

By Repetition of Penance and Excommunication.

6. Excommunication, Penance, and Re- ciliation, were repeated as oft as the ender gave Occaſion: Whereas but one pentance was allowed in the Primitive urch. The [y] Church of *Spain* oppos'd , in the ſixth Century, but to no Purpoſe.

By Biſhops leaving this Buſineſs to others.

7. Biſhops did in Effect wholly leave the miniſtration of *Excommunication* and Diſ- pline to their Archdeacons, or Officials, who re to raiſe their Fortunes by it: Advocates d Proctors made the Eccleſiaſtical Courts like the Temporal, that they were diuinguiſh'd only in ame; and it's evident, they labour'd hard to draw to them- ves the Cognizance of temporal Cauſes: And the Officials mſelves, at laſt, were Lay-men.

By turning Excommunication *into a* Curſe.

8. Yet to make their *Excommunications* more rible, they ſtuffed them full of Curſes, con- ry to the Primitive Manner, of which I ve before given an Account. Apoſtolical *communication* was deſign'd for the Deſtru- ion of the Fleſh, this for the Damnation of the Soul. An- nt Penance, was intended for the real Amendment of the an, and for his Soul's Health; very little Regard was had this in the new Scheme of Diſcipline.

Upon the whole I am perſuaded, that the Church of *Rome* s not perverted any one Inſtitution of Jeſus Chriſt more an this of *Excommunication*, and in doing this hath in Ef-

[x] *Concilia Landav. in Spelman.* Vol. I. p. 62.
[y] *Concil. Tolet.* III. c. 11. *Bin.* Vol. IV. p. 505.

fect

ſect taken away the moſt powerful Remedy againſt Vi
that God ever preſcribed to Men. For who can wonder,
the Authority given by Chriſt to his Church being ſo groſ
abuſed, is now ſunk into Contempt?

I ſhall cloſe this Chapter by obſerving, that our Doctr
is defective as well as our Diſcipline, and that till the f
mer be rectify'd, the latter cannot be reſtored. It is pl
that the Foundation of all the Primitive Diſcipline was
firm Belief, that the *Euchariſt* was the moſt valuable B
ſing, the moſt ſaving and neceſſary Ordinance, and that
be deprived of it by a juſt Sentence, was the greateſt Puni
ment, to which a Chriſtian was liable in this World; a
that in order to recover the Benefit of it, the harſheſt
nances and Humiliations which the Church injoyn'd, w
patiently to be undergone. But now in this Age, while
complain of the Loſs of Diſcipline, we don't ſeem to emp
our Care ſufficiently toward the re-eſtabliſhing the Foun
tion of it, that is the Doctrine of the Neceſſity of freque
ly and conſtantly receiving the Sacrament; by which me
it comes to paſs, that *Excommunication*, which was form
thought the greateſt Hardſhip, is now choſen by moſt C
ſtians, as the moſt ſafe and eaſy State. And I cannot
how it is poſſible to awake Men to a Senſe of this Tr
that by neglecting the Sacrament, they neglect their o
Salvation, but by endeavouring to convince them, that
Saviour in *John* vi, diſcourſes of the *Euchariſt*, and that
can no where eat the Fleſh of the Son of Man, but
the Lord's Table. It is evident, that the Primitive Chu
grounded their Doctrine of the Neceſſity of the Sacrament
this Place of Scripture; and 'till we believe as the Anci
did, our Practice and Diſcipline can never be like theirs

CH



CHAP. V.

Of Preparation for the COMMUNION.

THE Fewel with which the Ancient Sacrifices were conſum'd, is in Scripture call'd a [a] *Wood-Offering*: and for the ſame reaſon the Pious Affections of the Mind, that are required to make us good Communicants, may juſtly be call'd an Offering and Sacrifice to God: and indeed *a broken Heart, and crucifi'd Spirit*, was by *David* call'd, *Sacrifice of God*, and it certainly remains ſo under the Goſpel. The Ancients do often ſpeak of Devotion, Self-Reſignation, Love, Purity and other Virtues, as neceſſary Ingredients of the Chriſtian Sacrifice; as Things which make our Eternal Oblations come up with greater acceptance in the preſence of God. The *Jews* of old hoped, as well as other People, by their [b] Sweet-ſcented Cane, and Wood, to render their Sacrifice a more agreeable Service. And we ſhall be wanting to our Sacrifice and ourſelves, if we do not endeavour to preſent it with ſuch inward Qualities of Mind, as we know to be well pleaſing to our God and Saviour.

There are Six Things neceſſary to render us Worthy *Communicants.*

I. Baptiſm.

II. *The keeping our* Baptiſm *undefil'd, or cleanſing ourſelves by* Repentance.

[a] *Neh.* x. 34. xiii. 31. [b] *Iſ.* xliii. 23. *Jer.* vi. 20. *Rev.* xviii. 12. *Byſine Wood*, mention'd in the laſt Text, is Wood qualify'd by its ſweet Scent to give a Perfume to the Sacrifice.

III. *The reſolving, with God's Grace, to keep ourſelves pure and undefiled for the future.*

IV. *A competent Knowledge of the Nature of the* Euchariſt.

V. *The Receiving it with inward, and outward Reverence.*

VI. *Self-Examination.*

Baptiſm neceſſary in order to the Euchariſt.

I. None ought to preſume to come to the Lord's Table, till he have been firſt baptized: For no Man is a Member of the Church of Chriſt that has not been waſh'd with Water in the Name of the Father, Son, and Holy Ghoſt. And the *Euchariſt* is an Ordinance, to which none can have a Right, but they who belong to this Body. Under the Jewiſh Law [c] no Man was permitted to eat the *Paſſover*, unleſs he had firſt been circumciſed: And as the *Paſſover* was the Type of the *Euchariſt*; ſo was *Circumciſion* of *Baptiſm*. Therefore our Saviour firſt [d] bids the Apoſtles *to Diſciple all Nations, baptizing them in the Name of the Father, Son, and Holy Ghoſt*, and then afterwards *to teach them to do all Things whatſoever he had commanded them*; and of thoſe Things which Chriſt commanded, the *Euchariſt* is a great, and principal one. 'Tis therefore evident, that our Saviour intended Men to be baptized, before they receive the other Sacrament: And St. *Paul* ſeems to teach us this Doctrine, when he calls upon us [e] *to draw near to God, having our Bodies waſh'd with clean Water*. In the Communion we make our neareſt Approaches to God; and therefore we muſt not dare to do this, till we have firſt been waſh'd and cleans'd by Baptiſm.

II. To render us worthy Communicants, it is neceſſary,

1. Either that we ſhould have preſerv'd our Baptiſm undefiled;

2. Or that we ſhould by Repentance cleanſe ourſelves from ſuch Defilements, as we have contracted.

Baptiſm kept undefiled, the beſt Preparation for the Euchariſt.

1. The moſt perfect Preparation for the Communion is, to have kept our Baptiſm pure and undefiled: That is, not to have been guilty of any groſs Error in Faith or Practice ſince we were waſh'd from our Sins in Baptiſm. For the [f] Garment preſerv'd clean and pure, of which

[c] *Exod.* xii. 48. [d] *Matth.* xxviii. 19, 20. [e] *Heb.* x. 22. [f] *Rev.* iii. 4. xvi. 15. *Jud.* 23. *Ignat.* ad *Polycarp.* c. 6. *Conſt.* Lbi. VIII. c. 6. Vide *Coteler* Recognit. Lib. IV. c. 35.

there is frequent mention in the *New Teſtament*, and in ancient Writers, was a figurative Expreſſion, by which they meant Baptiſm kept clear from the Stains and Pollutions of all grievous, and preſumptuous Sin; ſuch as are in this Condition, are ſaid, *to* [g] *have kept* Chriſt's *Commandments, and therefore to have a Right to the Tree of Life*: For as [h] Rivers of pure Water clearly ſignifies Baptiſm; ſo the Tree of Life on each Side of this River, ſeems to repreſent the *Euchariſt*, which our Saviour calls the Bread of Life: Such Chriſtians as theſe, are thus deſcrib'd by an ancient Writer, [i] *They are clothed in White, they have kept the Commandment of the Lord*, and ſuch as theſe, are ſaid *to be ſealed in the Feaſt of the Lord*, that is, in the Holy Communion, *the Feaſt* which is to *be kept with the unleaven'd Bread of Sincerity and Truth*. Now our Baptiſm may be preſerved pure in two Reſpects.

(1.) As to Faith: For it is *the Commandment of God, That we ſhould believe on the Name of his Son Jeſus Chriſt*: And it ought to be the ſpiritual Care of Chriſtians, that they be ſound in the Faith: *This is the Work of God*, ſays Chriſt, *that ye believe on Him whom He hath ſent*. And He ſays this with a particular Regard to the Holy *Euchariſt*; for this was the Bread of which He was ſpeaking juſt before, *and which endures*, as to its Effects, *unto everlaſting Life*; and *which the Son of Man*, the Saviour of the World, *gives unto us*: This is the Bread for which Chriſt exhorts the People *to labour*: And when the People deſir'd to know, What that Work or Labour was, whereby they might gain this Bread, He plainly enough informs them, that it chiefly conſiſted in ſincerely believing Him to be the *Meſſias*: And this was indeed the greateſt Hardſhip, which theſe carnal *Jews* had to overcome: If they had been once fully convinc'd that He was indeed the Son of God, they would more eaſily have been prevail'd upon to comply with Him in other Particulars: The greateſt Labour of the Men of that Age was, to ſhake off the Prejudices, which they conceiv'd againſt Chriſt and his Goſpel; and this was indeed *a Labour*: But we, God be praiſed, have been *As to Faith.*

[g] *Rev.* xxii. 14. It is obſervable, That ſeveral good MSS, and ſome of the ancient Tranſlators, inſtead of Ποιοῦντες τὰς ἐντολὰς αὐτῦ, read πλυνόντες τὰς στολὰς αὐτῦ. See *Mill* in *Loc.* the Senſe of both Readings is the ſame, for they only who have *done the Commandments*, can be ſaid *to have waſhed their Robes*, or *to have kept them white* and *clean*. [h] *Rev.* xxii. 1, 2. [i] 2 *Eſdr.* ii. 40, 38.

bred up in the Knowledge of the Christian Religion, and therefore Faith is not so hard a Work to us, as it was to them; and therefore we are the more inexcusable, if in any Point we depart from that Faith, which was once deliver'd to the Saints; and he who does so, defiles his Baptism, and is therefore, while he remains in this State, unfit for the Holy Sacrament. All Churches have the best of Creeds, I mean, that which we call the *Nicene*, inserted into their Communion-Service; and he who cannot joyn in Rehearsing this Creed, or saying a hearty *Amen* to it, he has defiled his Garment, and is not therefore fit to appear at the Lord's-Table.

And Practice.

(2.) But tho' our Faith be very sincere and steddy, yet we cannot be said to have kept our Baptism undefiled, if we have been guilty of any great Offence, any presumptuous Sin, by wilfully breaking any known Commandment of God: As [k] Christ's Church or People is *cleans'd by the washing of Water by the Word*, so it must continue *a glorious Church, not having Spot or Wrinkle, or any such Thing; but holy, and without Blemish*, and as such be *presented to Him* at the last Day: For it is certainly required of Christians, That they *should serve God in Holiness and Righteousness all the Days of their Life*: And they who do this, they alone are the most perfectly prepared for constantly receiving the Sacrament.

Sins of necessary Infirmity, do not defile Baptism.

But then it is not any lesser Sin that defiles our Baptism, as makes us unfit to draw near to God: There are Sins of Ignorance, which Christians commit for Want of Knowledge: And if the Ignorance be such as we cannot help, then God will thro' Christ Jesus have Compassion on us, and forgive us, and continue us in his Favour, if we do daily confess our Sins, and in general beg his Pardon for our secret, unknown Faults: The best of Christians do often in Thought, Word or Deed transgress the strict Rules of Duty, thro' the Heat and Hastiness of their Nature, while perhaps they themselves do not perceive it, or do afterwards perfectly forget it: And whatever Sins Christians do commit thro' such Ignorance and Surprize, do not put them out of a State of Salvation: These are Sins of Infirmity, which cannot be avoided, and if the greatest Saint on Earth say, that he hath no such Sin, he deceiveth himself. And if no Man could keep his Baptism undefiled, or be fit for the Communion, who lives in such Sin, then it is certain

[k] *Eph.* v. 26, 27.

that all have defiled their Baptiſm, and no Man in the World could ſafely receive the Sacrament; for *in many Things*, of this Sort, *we offend all.*

Nor all leſſer known Sins, as cauſeleſs Anger.

Nay, there are Sins which do not proceed wholly from Ignorance, Surprize, or Infirmity, but are committed with a leſſer Degree of Wilfulneſs and Knowledge, which yet do not defile us to ſuch a Degree, as to make us unworthy Communicants. It is certain, that ſeveral of the Apoſtles were guilty of ſuch a Sin juſt before our Saviour adminiſtred the Sacrament to them: I mean, of cauſeleſs Anger; [1] *they had Indignation* againſt the pious Woman, who poured a Box of precious Ointment on our Lord's Head; yet He preſently after gave them the Sacrament: They could not but ſee, that what the Woman did was well-meant, and they were ſenſible, that their Maſter was now going to die, and had well deſerv'd this Honour to be done to Him; yet there was a Mixture of Infirmity in it, they were in a poor Condition, and thought that the Price of that Ointment would have been better apply'd, if given in Charity and Alms-deeds. If our Saviour had judged ſuch a Sin as this to be a Defilement of their Baptiſm, He would not forthwith have bid them eat that Bread, and drink that Cup. The ſame may be ſaid of a Chriſtian, who hath been unawares overtaken with Intemperance, or hath for want of Thought, or Caution ſaid ſomewhat, which he knew to be falſe: I mean, if he be in the main a ſober, honeſt Man. For it would have been a raſh Judgement in any One to ſay, That if ſuch a Man ſhould in a few Days after having committed ſuch a Fault, receive the Holy Sacrament, that he hath eat and drank his own Damnation: It is true, that every Man ought to confeſs and humble himſelf under the Hand of God for ſuch leſſer Sins: And ſo he muſt if a Sin committed thro' Ignorance, or Surprize, or any other Infirmity, do afterwards come to his Knowledge; but then upon ſuch Confeſſion, and Humiliation, the Chriſtian ſtill continues in the State of baptiſmal Purity, and is not to ſhut himſelf out from the Lord's Table.

Nor leſſer Injuries, which did not proceed from Malice.

If indeed, by any Untruth which we have unadviſedly ſpoken, or any ſudden Fit of Anger we have been ſo far tranſported, as that we have done any real Wrong to our Neighbour, either in Word or Deed, we muſt not only confeſs it to God, and beg his Pardon, but we muſt

[1] *Matth.* xxvi. 8.

by all Means make Satisfaction to the Man whom we have wrong'd, and uſe all proper Means to be reconcil'd to him; but if the Injury we did him, did not proceed from rooted Malice and Ill-will, this is no Defilement of our Baptiſm, nor does it render us unfit for the Sacrament, after we have once made our Peace with the Party, whom we had wrong'd, or done what was reaſonable on our Parts in order to that End: This we may learn from the Directions, which our Saviour gives us in this Caſe. [m] *If thou bring thy Gift to the Altar, and there remembreſt, that thy Brother hath ought,* of juſt Complaint *againſt thee; leave there thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come, and offer thy Gift:* Tho' the Injury we have done were ſo far from being deſigned, that we neither intended to do it, when we actually did it, nor did ever ſince call it to our Mind, till we are juſt offering our Alms at the Altar, in order to receive the Sacrament; yet, if even then upon a Re-examination of our own Hearts, we believe we have done Hurt to another, we muſt not proceed to perform this holy Duty, till we have done our Part toward a Reconcilement. But ſuch Offences as theſe, ſhould not make us abſent ourſelves from the Lord's-Table longer, than is neceſſary for us in order to make Satisfaction to our wronged Neighbour: If we can that Minute find him out, and make Friends with him, we may that ſame Minute offer our Gift, and Proceed to partake of the Holy *Euchariſt*.

But there are four ſort of Crimes, by which Men do defile their Baptiſm, and render themſelves unworthy of the Sacrament.

Apoſtates defile their Baptiſm, and can never fit themſelves for the Euchariſt.

The firſt is Apoſtaſie, or a falling off from the Chriſtian Religion to Idolatry, Judaiſm, or Infidelity: Men in this Condition, are ſaid to *have deny'd the Faith*; to have committed *the Sin to Death, to ſin wilfully after they have receiv'd the Knowledge of the Truth*: This Sin does not conſiſt in denying Chriſt, as *Peter* did, with the Mouth only, not with the Heart, for Fear of preſent Puniſhment; but in a wilful Departure from the Church to Heatheniſh or Jewiſh Superſtition, a turning from the holy Commandment, to wallow in the Mire of Unbelief: And the Apoſtle tells us, That ſuch as theſe *cannot be renewed to Repentance, there remains no more Sacrifice for ſuch Sin: It had been better for ſuch Men, if they had never known the Way of Truth.* Such as theſe were, in the Primitive Times

[m] *Matth.* v. 23.

once for all cut off from the Church, and tho' they pretended to repent, yet they were never again receiv'd to Communion. They were guilty of this Sin in a leſſer Degree, who brought in *damnable Hereſies*, or left the Church to follow hereticaI, or ſchiſmatical Leaders: For as Hereſy, and Schiſm ſhuts Men out of the Kingdom of Heaven, ſo it likewiſe cuts them off from God's Church; but then theſe latter upon their Repentance were always receiv'd to Communion.

Preſumptuous Acts of Sin defile our Baptiſm, and make us unfit for the Euchariſt.

2. They were look'd upon in the Primitive Apoſtolical Ages to have defiled their Baptiſm, and to be unworthy of the Communion, who were guilty of Blaſphemy, Perjury, Idolatry, Murder, Robbery, Adultery, Inceſt, Fornication, bearing falſe Witneſs, and the like. He, for Inſtance, who had been guilty of one Act of Idolatry in Sacrificing to falſe Gods, was judged thereby to have defiled his Baptiſm, and therefore was forbid the Uſe of the Sacrament for a long Time together, according to the Degree of his Crime: So the inceſtuous Perſon was caſt out from among the Chriſtians at *Corinth*, as unfit to join in keeping the Feaſt. The Sins above-mentioned, are of ſo deep a Dye, ſo full of Guilt, and Horror, that it is not to be believed that any Man can commit them, who has not harden'd himſelf by Looſeneſs of Principle, or by training himſelf up in leſſer Sins: They who offended in ſuch great Points as theſe, were always eſteem'd to ſin with a *high Hand*, and therefore to be utterly unfit for the Communion.

And ſo do all Habits of Sin.

3. And ſo were they, who allowed themſelves in any Habit of known, wilful Sin; tho' Drunkenneſs, Lying, or leſſer Acts of Injuſtice very rarely committed by ſome ſudden Accident, do not preſently ſtain our Baptiſm to that Degree, as to deprive us of the Benefit of the Sacrament; yet theſe, or any other Sins, however ſmall they are, or may ſeem to be in themſelves, if they grow into a ſettled Habit or Cuſtom, do render us unworthy Gueſts at the Lord's Table: And that Sin is grown into a Cuſtom, which a Man commits as often as he has an Opportunity, or Temptation to it: No Man is a Drunkard, or Lyar, becauſe he has now and then, at the Diſtance of ſeveral Years, or many Months committed ſome few Acts contrary to ſtrict Sobriety and Integrity; but he only who is often, if not for the moſt Part guilty of tranſgreſſing his Duty in theſe Particulars, when he may do it without running any Hazard to his worldly Intereſts: He that embraces any Sin ſo often as he can conveniently, he ſhews himſelf to be under the Dominion of

that Sin, and therefore cannot be a Servant to God. A habitual Sins muſt be exceeding offenſive in the Sight of God not only becauſe they are frequently repeated; but becau the Sinner ſhews that he offends with the full Conſent, an Approbation of his own Will: An honeſt Chriſtian ma ſometimes be betray'd into a fooliſh, or even a wicked Act on, thro' Want of Courage, or thro' the great Strength ſome Temptation; but he who weekly, daily, or hour breaks a Law of God, muſt certainly allow himſelf in th Sin: For a very indifferent Degree of Care, and Watchfu neſs would be ſufficient to reſtrain him from running perp tually into the ſame Error and Exceſs; he therefore wh goes on conſtantly in the ſame Road of Vice, gives a fu Proof, that he is under no Check of Conſcience, but h ſold himſelf to do Evil, and for this Reaſon ought to loo on himſelf as One that has perfectly broken the Yoke, an burſt the Bond of God's Laws, as One that has polluted h baptiſmal Garment, and is therefore altogether unfit to ap pear at the Lord's-Table: And tho' he be not arrived at perfect Habit, ſo as upon every Opportunity to ſwallow th Bait; yet if he does it commonly, or frequently, and eſpe cially if he does it with Eaſe, and Greedineſs, without an Remorſe, or Reluctance, his State is very dangerous, he come to a Habit, though not to a perfect Habit, and there fore ought in Juſtice to his own Soul to keep at a Diſtanc from that heavenly Bread, which belongs not to thoſe, wh wallow in the Mire of Vice.

The Danger of Receiving the Sacrament in theſe Caſes.

All that were guilty of ſuch preſumptuou Acts of Sin, as were mention'd under the la Head but one; and all that were come to Habit of leſſer Sins, were oblig'd by the Diſci pline of the Primitive Church to abſtain fro the Holy Sacrament, unleſs they could hid and conceal their Vices from the Eyes of their Paſtors, an Fellow-Chriſtians: And tho' this Diſcipline be now grow too much out of Uſe; yet unleſs Men in this Condition do ſ Judge, and condemn themſelves, as to forbear the Com munion, they will one Day find, that the Receiving of th *Euchariſt*, while they are in State of Thraldom to thei Sins, will greatly inflame their Accounts, and expoſe them t the juſt Judgment of God.

All wilful Sin does for a while render Men unfit for the Eucharist.

4. Nay, the Chriſtian that has knowing ly, and wilfully committed an Act of Sin, tha is not in itſelf of the moſt heinous Sort, a ſuppoſe a ſtudy'd, contriv'd Lye, or beaſtl Drunkenneſs, or of furious Anger witho Cauſe

Cauſe, eſpecially if it carry'd him ſo far as to do ſome nota-
ble, very grievous Hurt to his Neighbour, either in Body,
Reputation or Eſtate, ought to look on his Baptiſm as ſo far
ſtain'd or blemiſh'd by it, as that he ought not in a few Days
or Weeks, to come to make his Appearance before God at
his heavenly Feaſt; for all wilful Sin leaves a Blot upon the
Soul, and renders it unfit for ſo holy an Ordinance, till it be
wiped off by a hearty Contrition, and Humiliation toward
God, and Satisfaction to them whom he hath wrong'd: And
he who thinks light of any one ſinful Action, when it is
done with the whole Conſent of the Will, is in great Danger
of running into a Habit, and plunging himſelf into the Sink
of Vice: And this is eſpecially true of thoſe ſinful Actions which have a Mixture of ſeveral evil Ingredients, as for inſtance, If the Lye were forged with a Deſign to ſlander, or abuſe our Neighbour, and make him look more odious in the Eye of the World than ourſelves, or if he did by the Lye intend any real Damage, or Miſchief to another; then it is not only a contrived Falſhood, but it is likewiſe compounded of Malice and Pride, which are moſt grievous Sins, and render the Action very hateful in the Sight of God; ſo likewiſe that Drunkenneſs which is committed on the Lord's-Day, and which not only for the Time deprives a Man of his Reaſon, but keeps him from the publick Worſhip of God, and is a Profanation of the Times ſet a-part for his Service, this Drunkenneſs is not only a bare Sin of Intemperance, but a robbing God of what is due to Him; and theſe Sins do come up to theſe high Crimes and Miſdemeanors, mention'd under the ſecond Head, at leaſt to ſome of them; however, they are great Defilements of baptiſmal Purity, and put us into a Condition very unfit to make our neareſt Approaches to God in the holy *Euchariſt*.

If we have defiled Baptiſm, *Repentance only can reſtore us to the Uſe of the* Euchariſt.

2. If we have defiled our Baptiſm by any of theſe Sins, we muſt cleanſe ourſelves by Repentance, before we preſume to receive the holy Sacrament. Now it is allowed by all, that Repentance cannot be true, and acceptable, unleſs it proceed from a contrite or bruiſed Heart, and wounded Spirit; that is, from a Mind fill'd with Grief for our having offended a Good and Juſt God, and provok'd his Diſpleaſure againſt ourſelves: It is agreed on all Hands, That Repentance muſt be accompany'd with a Confeſſion of our Sins to God, and a moſt hearty Humiliation of ourſelves in his Sight, and earneſt Prayers for Pardon; but above all, it is to be obſerved, That Repentance chiefly conſiſts in a ſincere Reſolution againſt all

Sin

Sin for the Time to come, in a Change of Mind, a Turnin from Vice to Virtue, from Satan to God. But there are thr Circumſtances, in which the Repentance of Chriſtians no a-Days comes ſhort of that which was practic'd in the Pr mitive Church, and which probably the Apoſtles themſely taught the firſt Chriſtians.

Repentance as of old attended with Faſting and Alms-deeds.

(1.) The firſt of theſe Particulars was fr quent Faſting, and Abſtinence from all th moſt innocent Pleaſures of Life: This w the ancient Method, by which they wh were touch'd with a Senſe of their Sins, e preſs'd their inward Grief, not by forbearin Fleſh, and eating Fiſh, and uſing other agre able Meats and Drinks, as the Papiſts do, but living ofte for ſeveral Days together on Bread and Water, and alwa uſing a very ſpare, and coarſe Diet. All the moſt pious A cient Chriſtans, did indeed frequently exerciſe themſelves Faſting and Prayer; but it was required of thoſe, wh were in a State of Repentance for any vicious Habit, or ſca dalous Sin, that they ſhould afflict their Souls in this Ma ner more than other Chriſtians: This they look'd upon as Pa of that [a] *Revenge*, which the Apoſtle threatens to the Offe ders at *Corinth*, and commends them at [b] another Place fo having uſed it to teſtify their Indignation againſt themſelve for their own Sins and Follies. As Faſting is a Duty whic our Saviour, and his Apoſtles have taught us both by the Examples and Doctrine; ſo certainly, the moſt proper Seaſo for uſing it, is when we are humbling ourſelves under th Hand of God for our Sins, and working ourſelves into a Ha tred and Abhorrence of them. And the Truth is, Men ſcar ſeem to be in earneſt, when they pretend to be ſorry for the Sins, and to reſolve againſt them, but do not bring forth Fruits worthy of Repentance, give no Proof of their real Di pleaſure againſt their own wicked Luſts and Deſires, b mortifying, and chaſtiſing of them. The Primitive Chriſt ans had greater Reaſon to hate and abhor Sin, than the Me of this Age; for they conſider'd it as a Thing that muſt co them not only much Anguiſh and Grief of Mind in order t wipe off the Guilt, and eternal Puniſhment due to it, bu for which their Bodies too muſt ſuffer, before they could hop for Pardon and Forgiveneſs: But the Repentance now i Faſhion, is ſo very eaſy, that it is no Wonder, if Men a under no Dread of it, and do with little or no Concern run o in a Courſe of Sin, when they have Hopes of making the

[a] 2 *Cor.* x. 6. [b] 2 *Cor.* vii, 11.

Peac

ce with God at laſt, by a few good Thoughts, and pious preſſions. True Primitive Repentance directed Men to Fines upon their Eſtates, as well as Puniſhments on their dies: They did eſpecially take Care, that * what they d by Faſting, ſhould be laid out in Works of Piety and arity: And a Repentance, which coſt them ſo dear, was proper Means to make them out of love with thoſe Sins ich occaſion'd ſo much Expence; but ſuch cheap Notis of Repentance as now prevail among Chriſtians, can do y little toward the amending of our Lives; when to beil our Sins, and fetch ſome Sighs over them, is thought as ctual as all the Faſtings and Alms of the Primitive, Apoical Penitents. And indeed, Chriſtians are now permitted hout Controul, to ſpend all their bodily Strength, and ates in the Service of Sin, and ſcarce ever think of repent-, till their Bodies are ſo weak as to be diſabled for Faſting, d their worldly Condition ſo low, that there is Nothing for the Poor and Needy.

With publick Confeſſion in the Face of the Church.

(2.) In the Primitive Church, they who had mmitted ſuch Sins as render'd them unfit the Sacrament, were oblig'd to confeſs oſe Sins not only in private to God, but pubkly in the Face of the Congregation, before ey could be again admitted to Communi-: Thus they did in the moſt perfect Manner comply with e Advice of the Apoſtle, in [a] *confeſſing their Sins one to ano-er*: This moſt pious practice of the ancient Church was in llowing Ages greatly corrupted, and turn'd into a private Confeſſion to the Prieſt alone: But while the Primitive Diſcipline prevail'd, and Men were oblig'd to confeſs and bewail eir Crimes in the publick Aſſemblies, this was a mighty eſtraint to Vice: And tho' the Reſtoring of this excellent Diſcipline be a Thing rather to be wiſh'd, than expected, and cannot in Reaſon be deſir'd, that any particular Offender ſhould ſubmit to a Practiſe that is now wholly laid aſide (except in ſome ſpecial Caſes, where the Laws require it) yet certainly all Chriſtians, who are really affected with a Senſe of their Sins, and do in earneſt deſire to amend them, cannot take a more proper Courſe, than to confeſs all their wilful, preſumptuous Sins, how ſecretly ſoever they were committed,

* Τὴν πεῖραν τῆς νηστείας πένησιν ἐπιχορήγει". *Ap. Conſt.* Lib. V. c. xx Quo die jejunabis, — Computatâ quantitate tibi, quem cæteris diebus comeſturus eras, repones, & dabis viduæ, pupillo, aut inopi, &c. *Herm. Paſt.* Lib. III. Sim. v. § iii.

[a] Jam. v. 16.

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to all their ſerious, Chriſtian Friends in their Converſa
with them: The Shame, with which ſuch a Confeſſio
attended, will be a great Check to a Man in the whole Cou
of his Life: I am perſuaded, that every Man is in Con
ence bound to comply with that Exhortation of the Apo
and he that is of the ſame Judgment, and therefore reſol
to confeſs all his great Offences to others, will be unde
Fear, and Awe how he commits ſuch Sins as will oblige h
to take Shame to himſelf in the Eyes of Men.

And this Repentance was very long.

(3.) The Repentance of the Primitive Ch
ſtians was long, it continued for ſeveral Ye
together: No Man, who had been guilty
grievous Sins, was received into Communi
after he had faſted, and confeſs'd his Sin, a
humbled himſelf twice or thrice in the publick Aſſembl
but he was oblig'd conſtantly to attend the religious Worſh
of the Church, and that too in the moſt humble Mann
ſtanding at the Church Doors, begging the Prayers of t
Clergy, and People, and this for ſeveral Years together,
cording as the Penitent was more or leſs careful to give r
Proof of his Converſion: And in a Word, no Man was
ſtored to Communion, till he had by his Behaviour given
poſſible Demonſtration of his Sincerity; and till it appear
by a long Trial, that he did indeed [r] *keep himſelf from*
Iniquity, and refrain thoſe Luſts and Paſſions which had ſo
merly got the Dominion over him. And it was this long co
tinued State of Humiliation, which then went under t
Name of *Repentance*; this they eſteem'd to be that [s] *Repe*
tance to Salvation, not to be repented of, as St. *Paul* expreſſes
And there is juſt Cauſe to fear, that one great Cauſe, wh
Repentance now-a-days ſo ſeldom ends in a real Amendmen
is, that it is ſo ſhort and haſty. In the Church of *Rome* R
pentance is thought to conſiſt in having a Sorrow for Si
and [t] *not reſolving* to commit it again, in confeſſing it to Go
and the Prieſt, and performing ſome ſuch trifling Penance
he enjoyns, and all this may be done in a few Days, or pe
haps, in four-and-twenty Hours, nay, in a few Minutes u
on a Death-bed: And tho' the Church of *Rome* threatens th
Sinner that does not do his Penance here on Earth, with a ter
rible Penance indeed to be done in Purgatory, except he bu
it off by purchaſing an Indulgence, or by ſome other very ex
penſive Means: Yet there is juſt Cauſe to believe, that Few

[r] *Pſal.* xviii. 23. [s] 2 *Cor.* vii. 10. [t] Conc *Trident.* Seſſ. XIV
c. iv. Attritio— Si voluntatem peccandi excludat— eſt Donu
Dei, &c.

ever

n among the Papiſts are afraid of this imaginary Fire. ith us, Sorrow, Confeſſion to God alone, (except in ſome cial Caſes) and a Change of Mind, are juſtly ſaid to be e Repentance, with Satisfaction to Men, if we have onged them; but I conceive in this we are defective, that e don't conſider Faſting, Alms-deeds, outward Humiliation, d publick Confeſſion, as very requiſite, if not neceſſary to oduce, and give an Evidence of this real Change of Mind; d above all, we are ſhort in this, That we don't inſiſt on e Neceſſity of the Penitents giving a ſufficient Proof of his ward Converſion by his outward Carriage and Demeanour r a conſiderable Length of Time before he be admitted to e Lord's Table: In a Word; Becauſe we make the whole Repentance to conſiſt in one, or few Actions of the Mind, hich may be perform'd in a few Days, or Hours; whereas e Primitive Church look'd on it as a long State, or Courſe Sorrow, Humiliation, Confeſſion, not to be ended till it d by Experience appear, that the Offender was indeed re-rm'd, and fit for the Holy Sacrament. It is upon the hole evident, That the Feſtival, or Wedding-Garment, in hich we are to come to this Marriage-Feaſt, is either our aptiſmal Purity, or a ſincere Repentance, that has approved elf by actual Amendment.

This was the only long, and laborious Pre-aration for the *Euchariſt*, that was practiſed n the Primitive Church: As for all others, ho were not in a State of Repentance, they id conſtantly attend at the Lord's-Table every Lord's-Day at the furtheſt, and not a Few of them every Day: Therefore *a Week's Preparation* for the Holy Commu-ion would have ſounded very odly in the Primitive Times: t is certain a Year's Preparation was not thought ſufficient or heinous Offenders, and as for thoſe, who needed not this Repentance, but had only Sins of common Infirmity, or a ingle Act of leſſer Sin to confeſs to God, and beg Pardon for, heſe were (if not always fit to receive) yet without any ong or painful Exerciſes, by their daily Devotions, and Humiliations ſufficiently prepared for theſe Holy My-teries.

This was then the only long Preparation.

And leſt any One ſhould think, that I am oo rigorous in thoſe Rules of Repentance, which I have taken from the Primitive Church; and does imagine, that a Man may be a worthy Communicant, tho' he have committed groſs Sins, upon much eaſier Terms than thoſe above-mentioned, I deſire it may be conſider'd,

This Repentance neceſſary.

That

Because in the Eucharist *we profess a pure Religion.*

1. That by Receiving the Sacrament M do make the most solemn Profession of th being Christians: He who pretends to e the Flesh, and drink the Blood of Christ, m at the same Time profess to dwell in Chri and that Christ dwells in Him; but now t Practise of any wilful Sin is utterly inconsistent with this Pr fession: For [v] *he who names the Name of Christ, must depart fr all Iniquity*; and whoever would [x] *draw near to God, must ha his Heart sprinkled from an evil Conscience.*

And to be in Covenant and Communion with God,

2. It is evident, That the *Eucharist* w intended to be a Means of our continuing Covenant and Communion with God, a Christ Jesus, and the Holy Spirit; but no it is the highest Presumption for any M that allows himself in any known Sin, to pr tend to communicate with those most Pure, Divine Person For what Communion hath Light with Darkness?

And present ourselves to God.

3. Whoever receives the *Eucharist*, ought the same Time to present himself togeth with the whole Church, a living Sacrifice God; but the offering of a sinful Soul, Body to God, cannot be a Sacrifice accept ble to Him, it can never be a reasonable Service.

The Nature of Sacrifice requires Purity.

4. The very Nature of a Sacrifice require That all who assist at the Offering it, or th feasting on it, should cleanse themselves fro all wilful Defilements, and Pollutions, far as it is in their own Power; both [y] Priest and People under the Law of *Moses*, were forbid under se vere Penalties to offer, or feed on any Sacrifice, before the had freed themselves from all outward Impurity: Now th Sacrifices of the Law were Types and Figures of the Spiri tual Sacrifice of the Gospel: And the Washings, and othe Purgations used by the *Jews*, were Shadows of that inwar Purity, which Christ requires of them, who worship God i Spirit and Truth. St. *Paul* charges them who had been un worthy Partakers of the Sacrament, as *guilty of the Body an Blood of the Lord*: So that if we receive the Sacrament wit Hands defil'd with Blood and Violence, or unlawful Lust with Mouths polluted with profane, unchristian Discours with Hearts tainted with malicious, wicked Intentions, w are guilty of a real Affront to Christ Jesus Himself, by of

[v] 2 *Tim.* ii. 19. [x] *Heb.* x. 22. [y] *Lev.* x. 1—8. *Numb.* xix 13. *Lev.* xv. 31. vii. 20.

fering

ring an Indignity to his ſacramental Body and Blood: nd as *Chryſoſtom* ſays, (B. p. 40. *Ap.*) *If they who rent the ibes of a King, are deſervedly puniſhed; they who receive the dy of Chriſt with a defiled Soul, are to expect the ſame Puniſh- ent with them, who tore it with Nails.* And *Baſil the Great* . b. p. 22, 23. *Ap.*) argues for a Neceſſity of much greater urity in order to receive the Body of Chriſt, than for them to did eat the Fleſh of Bulls and Rams, offered in Sacri- e under the Law.

Primitive Chriſtians publickly confeſs'd their private Sins.

The Primitive Chriſtians were ſo fully con- inced of the great Neceſſity of being thus pre- ared for the Sacrament, that it was uſual r them [z] to confeſs ſuch Sins, as they ight have conceal'd from the Knowledge of hers, and ſo to put themſelves into the State Penitents, rather than continue in Commu- n with the Faithful, when they ſuſpected themſelves to be nworthy of it: It was in thoſe Ages the Cuſtom, for the eacon (c. p. 52. *Ap. Chryſoſt.* 100. p. 39. *Ap.*) juſt at the eginning of the Communion-Service, to warn all to de- art the Congregation, that were but Catechumens, or Hear- rs only, not Orthodox or Faithful; every One that had a rudge againſt another, or that was guilty of Diſſimulation, or hat was any ways unworthy of the lively Sacrifice, that was ot fully inſtructed, or not fit to touch the Myſteries with efiled Lips: And many ſincere Chriſtians being convicted ith the Admonition of the Deacon, and their own Conſci- nces, did of their own Accord go out with the Penitents, nd ſo were put into their Rank, confeſſed their Sins, and ſub- itted to Diſcipline: For they believ'd that no Man, who as in a State of Sin, ought to approach the Lord's Table: nd it ought to be the Prayer, and Endeavour of every one, ho has the Honour of Chriſtianity at Heart, that theſe Ad- onitions of the Deacon may again be heard in the Church, nd that the Chriſtians of this Age may be as ſenſible of the anger of unworthy Receiving of the *Euchariſt*, as they of he Primitive Church ſhew'd themſelves to be.

Danger of receiving unworthily, no Excuſe for wilfully abſtaining.

But it ought to be particularly obſerv'd, hat the Danger of unworthy receiving the acrament, had not that Effect on Chriſtians of old, that it has now amongſt us: For they did ot from hence conclude, that it was more eaſie o live in the Neglect of this holy Ordinance,

[z] See *the Penitential Diſcipline of the Primitive Church*, p. 44, *&c.*

but

but only that they ought to uſe the greater Zeal and Diligenc in preparing themſelves for it. It is certain, that they wh had been guilty of any groſs Sin in the firſt Ages, and wer for that Reaſon oblig'd to ſtand in the Rank of Penitents, di very much lament and bewail their own Condition, an thought their Separation from the holy Communion to be very ſore Puniſhment, tho' a very juſt one; they did wit Prayers and Tears, and all the outward Signs of inwar Grief and Anguiſh, deſire and requeſt to be again admitted t the Holy *Euchariſt*: This was the only End they propoſed t themſelves in this World, by their Faſtings, Confeſſions an Humiliations: they were not of the Opinion of the Chriſt ans of this Age and Country, who ſeem to think, that to liv and even die, without the Sacrament, is more deſirable, tha to give themſelves the Trouble of a diligent Preparation fo it, and to run the Riſque of being unworthy Communicant I am perſuaded, if the Church had ſtuck cloſe to its firſt, an moſt primitive Conſtitution, that is, If all baptized Chriſti ans muſt have been either Communicants, or Penitents, a they were of old, then Men would eaſily have perceived th Neceſſity of being conſtant Communicants; except it can b ſuppoſed, that any ſhould be ſo very ſingular, as to chuſe t live all their Life-time in a State of ſuch ſevere Repentance as I before deſcrib'd. But the Truth is, the Chriſtians o the Apoſtolical Times were under a full, and juſt Perſuaſio of their being in a State of Communion with the Church and of Receiving the Sacrament, and were therefore willin to undergo any Hardſhips for the obtaining of this Privilege But now of late, Men think the *Euchariſt* no Privilege a all; or if it be any, they expect to enjoy it, tho' they liv and die in their Sins: And ſo a very great, and perhaps i ſome Places the greater Part of thoſe who go under th Name of Chriſtians, are either unworthy Communicants or elſe never communicate at all, for fear of Eating, an Drinking their own Damnation. St. *Paul* is the only hol Writer, who lays before us the Danger of unworthy receiv ing; now I wiſh, they who are ſo terrify'd with his Words would but conſider the Concluſion which he himſelf make from this Doctrine; he does not from thence argue, That it i beſt to abſtain from this Sacrament, but on the contrary, h ſays, " Let a Man examine himſelf, and ſo *let him eat* o " that Bread, *and drink* of that Cup." And that Chriſtian who argues in a Manner directly contrary to the Apoſtle, ha juſt Reaſon to ſuſpect his own Judgment.

III. To

III. To make ourſelves worthy Communicants we muſt reſolve with God's Grace to keep ourſelves undefil'd for the Time to come: For it is evident he that does not, is not pure in Heart, is not a firm, and reſolute Servant, and Soldier of Chriſt Jeſus: And the very ſame Reaſons which I uſed to prove, that he who receives the Sacrament ought not to allow himſelf in any Sin, are eaſily to be apply'd by the Reader to this Head of Diſcourſe; but it was neceſſary to mention this Particular, that ſo every Communicant might have an Eye to the Time to come as well as to the Time paſt: Chriſt has declared the Cup in the Communion to be *the New Covenant in his Blood*, our Engliſh Tranſlation indeed calls it *the New Teſtament*, but all truly learned Men will tell you, that the Meaning of our Saviour is, *the New Covenant*. Now it is evident, that God in, and by the New Covenant promiſes Pardon, Grace, and Eternal Life on his Part; but then it is on Condition, that we perform the Terms of the Covenant on our Part; and theſe Terms are Faith, Repentance, and Obedience for the Time to come. He therefore who comes to the Communion without a full, and ſincere Reſolution of leading a Holy Life for the Time to come, does not receive it as a Covenant; or does not ſtand to his Part of the Covenant; and therefore cannot in Reaſon expect, that God ſhould perform his Part: And nothing is more evident than this, that God can never be reconciled to any Man, that lives in wilful Sin: And * *if we ſay that we have Communion with God, and walk in Darkneſs, we lye, and do not the Truth.*

Reſolving againſt Sin for the future, neceſſary to fit us for the Euchariſt *as it is a Covenant.*

Yet we muſt take heed of a common Error, which is, That Sins committed after receiving the *Euchariſt* are hardly, if at all to be pardon'd. We may be infallibly ſure, that this is a Miſtake, if we conſider that St. *Peter* was guilty of the great Sin of Denying his Maſter with his Tongue, tho' not in his Heart, within a few Hours after he had received the Sacrament from the Hands of Chriſt Jeſus Himſelf: Yet there is no Reaſon to doubt, but he was forgiven, and at laſt died in a State of Grace and Salvation, and as he himſelf expreſſes it [a] *a Partaker of the Glory which ſhall be reveal'd:* And what is more, Chriſt Himſelf [b] who knew, and foretold his Fall, yet adminiſtred the *Euchariſt* to him. Chriſt Jeſus ſaw his Heart, and knew him to be ſincere, when

Sins after Receiving not unpardonable.

* 1 *Joh.* i. 6. [a] 1 *Pet.* v. 1. [b] *Matth.* xxvi. 34.

he declar'd, that he would die with Him rather then deny Him; he was indeed overcome ſoon afterwards with the Fear of Suffering with his Maſter, thro' the infirmity of his Nature: And this may ſerve as a certain Evidence, that we are fit for the Communion, if our Reſolutions are hearty, tho' they afterwards be broken: If it were otherwiſe, no Man could ever Judge himſelf fit for the Sacrament: For it is impoſſible for us to know what we ſhall do hereafter, or whether our honeſt Purpoſes ſhall ever be brought to Perfection. But from the Fall of this Apoſtle we ſhould learn, to uſe a double Diligence in guarding ourſelves againſt Temptations, after we have receiv'd the *Euchariſt*. We ſhould endeavour to out-do the Apoſtle in taking heed to our Ways afterward, rather than to imitate him in that Confidence of his own Strength, which does ſo evidently appear in the Words he uſed on this Occaſion.

IV. To make ourſelves worthy Communicants, we ought to receive the *Euchariſt* with inward and outward Reverence.

Inward Reverence neceſſary in Receiving.

1. With inward Reverence, which conſiſts in having our Minds fill'd with awful Thoughts of that God before whom we appear, and with whom we deſire to continue in Covenant and Communion; with juſt Conceptions of Jeſus Chriſt, as the only true Son of God by Nature, very God of very God, our only Mediator and Advocate; with a due Eſteem of the Salvation, and Redemption wrought by his Death, Reſurrection, and Aſcenſion, the Memory whereof we ſolemnize in this Ordinance: And particularly we ought to entertain our Minds with a reverential Conſideration of the *Euchariſt* itſelf, as the moſt valuable, and beneficial Inſtitution that God ever vouchſafed to Men, as being what our Saviour intended it, that is, his Body, given, or offer'd to God for us, his Blood ſhed for the Remiſſion of our Sins: For tho' the Subſtance of Bread, and Wine remain, yet they are in Myſtery and Power, the Sacrificed Body and Blood of Chriſt, and they that do not diſcern the Body of our Lord in the *Euchariſt*, are in St. *Paul's* Judgment unworthy Receivers.

2. We muſt perform this Service, and receive this Sacrament with an outward Reverence. The Chriſtians at *Corinth* are blamed by St. *Paul* chiefly for want of this: For [c] *firſt of all they had Diviſions among them, when they came together* to adminiſter, and receive the *Euchariſt*: Some came with a ra-

[c] 1 *Cor.* xi. 18.

vening

vening [d] Hunger, and others came *drunken*, that is, their Spirits were too much elevated with what they had drunk at the Supper, which the *Corinthians* had in the Church juſt before the *Euchariſt*, in Imitation of our Lord, and Saviour, who firſt adminiſtred the Sacrament juſt after He had eaten the *Paſſover*: This Supper was one great Occaſion of all theſe Diſorders, and therefore St. *Paul* clearly intimates, That he would have them eat it at Home, or in ſome private Houſe; for ſays he, [e] *Have ye not Houſes to Eat and Drink in, or deſpiſe ye the Church of God?* And *if any Man hunger let him eat at Home, or in ſome private Houſe*: It was at this Supper, that the Poor were neglected, and the Rich eat and drunk more than enough: This Supper was call'd a [f] Feaſt of Love and Charity, but the Rich here took their [g] *own Supper*, which they had brought with them, and *ſhamed them, that had not* wherewithall to entertain themſelves: This Want of Charity was a very ill Preparation for the *Euchariſt*, which they receiv'd preſently after. When he therefore charges them with eating and drinking [h] *unworthily*, he means performing the Ordinance in ſo unſeemly and unbecoming a Manner, as theſe *Corinthians* did; and he immediately declares, that they were for this Reaſon *guilty of the Body and Blood of the Lord*.

And outward Reverence of Body.

2. We ought particularly to ſhew our Reverence, by receiving it in an humble Poſture of Body: Becauſe it is an Action, by which we Covenant, and Communicate with God, by which we expect to receive Pardon, and Grace from Him: The Ancient Chriſtians did never worſhip what they receiv'd as the very Chriſt, both God and Man, which the Papiſts have done for many Ages paſt, and ſtill do (and in this I believe them guilty of Idolatry) but [i] they treated it decently, they came to it as to the Body of their King. It is commonly believed, that Chriſt and his Apoſtles ſate at the Communion: But this is all Miſtake: Our Tranſlation indeed ſays, they [k] *ſate down*, but this was to eat the *Paſſover*; and it is certain that the *Greek* word ſignifies not to *Sit*, but *lie down*, and it is [l] ſometimes ſo turn'd in our *Engliſh* Bibles. Now it is certain that the *Jews* in eating the *Paſſover*, did uſe ſeveral Prayers and Hymns, and if they pronounced or ſung them, while they thus lean'd, or lay a-long, then it muſt be

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[d] 1 *Cor.* xi. 21. [e] 1 *Cor.* xi. 22, 34. [f] *Jud.* 12. 2 *Pet.* ii. 3. [g] 1 *Cor.* xi. 21, 22. προλαμβάνειν ſeems here to ſignify *taking before hand*, that is before the *Euchariſt*, *not to take before others*. [h] 1 *Cor.* xi. 27. [i] See Part I. p. 49—53. [k] *Matth.* xxvi. 20, 21. [l] *Mark* v. 40.

owned, that this was a Poſture of Devotion in our Saviour's Time; but if they roſe up, and ſo changed their Poſture in order to pray, and ſing at the *Paſſover*, then we have the ſame Reaſon to believe, that they did ſo too in order to adminiſter, and receive the *Euchariſt*. It is certain that [m] the long, and ſolemn Prayer uſed by Chriſt *Joh.* xvii, was offered by him in the Room, where He inſtituted the Sacrament; and there is Reaſon to believe, that the Prayer itſelf was Part of the Devotion which He uſed on the Occaſion of his adminiſtring the *Euchariſt*. And He cannot be ſuppos'd to have prayed in any Poſture but what was humble, and fit for the Worſhip of God.

What is the Meaning of the Euchariſt, *and eſpecially of Bleſſing the Bread and Cup.*

V. To make us worthy Receivers it is neceſſary, that we ſhould have a competent Knowledge of the Nature of the *Euchariſt*; to which End I ſhall briefly explain the Hiſtory of the Inſtitution, as it is recorded by [n] St. *Matthew*, St. *Mark*, St. *Luke*, and St. *Paul*. Now we are inform'd, That [o] *after Chriſt and his Apoſtles had eaten* the *Paſſover*, *He took Bread, and bleſſed it*: The main Point is, What is meant by *Bleſſing* the Bread; now it is certain this Word is capable of ſeveral Significations: And firſt ſome will have it to mean no more, than *giving Thanks* over it, as the Maſter of the Feaſt among the *Jews* uſed to do, eſpecially becauſe [p] St. *Luke*, and St. *Paul* uſe this very Word upon this Occaſion: But it is [q] clear beyond all Doubt, that both theſe Words have the ſame Meaning in this Hiſtory, and the Meaning is, That Chriſt did by

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[m] See *the Introduction.* [n] *Matth.* xxvi. 26. *Mark* xiv. 22. *Luke* xxii. 19. 1 *Cor.* xi. 23. [o] Learned Men have obſerved, that ἐσθιόντων here is a Participle of the Second Aoriſt, not of the Preſent, or Præter imperfect Tenſe. So the Criticks; and obſerve, that it is expreſsly ſaid that He took the Cup *after Supper*, or *when he had ſupped*. *Luke* xxii. 20. 1 *Cor* xi. 25. [p] *Luke* xxii. 19. 1 *Cor.* xi. 24. [q] This is evident becauſe where St. *Matthew*, and St. *Mark* ſay Chriſt *bleſſed* the Bread, St. *Luke*, and St. *Paul* ſay, *He gave Thanks*, or *Euchariſtized* the Bread: and tho' the three Evangeliſts do agree in ſaying *He gave Thanks*, or *Euchariſtized* the Cup; and St. *Paul* alſo ſays in one Place, that *He Euchariſtized* the Cup as He had the Bread, 1 *Cor.* xi. 24, 25; yet at another Place he calls it *the Cup of Bleſſing*, *which we bleſs*. 1 *Cor.* x. 16. if therefore St. *Paul* had ſaid *which we Euchariſtize*, inſtead of *which we bleſs*, the Senſe of the Words had ſtill been the ſame: For it is certain that both theſe Words are tranſitive in this Hiſtory.

proper

proper Ways and Means, give or procure a Bleſſing to the Bread which He had taken into his Hands. I deny not, but this might be done in a remote, and leſs proper, Senſe by calling on God, and praiſing Him for being the Author of Bread, and all other Fruits of the Earth; but there are two other Ways of Bleſſing Bread, or any other Creature, namely offering it to God, as [r] *Samuel* did the Sacrifice; for by this Means he was ſaid to *bleſs it*; therefore all Sacrifices are call'd *Bleſſings*, both the [s] Meal, and Drink-offering, and alſo the [t] Beaſt offer'd at the Altar: Whatever was offered at God's Altar did become God's peculiar Property, and was thereby bleſſed, and ſanctify'd: Or laſtly, to *Bleſs* may ſignify to obtain by Prayer a ſpecial divine *Bleſſing* upon any Creature: Thus Chriſt [v] *bleſſed* the Bread and Fiſhes, that is, He did by Prayer obtain the divine Power to deſcend upon 'em, by which they were ſo multiply'd, as to feed ſeveral Thouſands. Now the whole Chriſtian Church till of very late Years, did by her Practice declare, That ſhe believ'd Chriſt to have bleſſed the Bread in all theſe three Senſes: Not indeed that the Ancients thought any miraculous Change made in the Bread and Wine, or expected that they ſhould be multiply'd, as the Loaves and Fiſhes were; but they conceiv'd, that the Bread and Wine by the Holy Spirit, or divine Benediction, were made the Spiritual Body and Blood of Chriſt. Thus the Elements were bleſſed not only by having moſt ſolemn Praiſes pronounced over them, but by being offer'd to God in Remembrance of the Sacrifice of Chriſt's Body and Blood;

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[r] 1 *Sam.* ix. 13. [s] *Joel* ii. 14. He will leave a Bleſſing behind him, even a Meat-offering, and a Drink-offering. [t] *Mal.* ii. 2, 3. God ſays to the Prieſts, *I will curſe your Bleſſings, I will deprive you of the Shoulder, and will daſh the Maw upon your Faces, even the Maw of your ſolemn Feaſts*, or *Sacrifices*: So the LXX excellently well render it, and their *Hebrew* Books varied very little from the preſent; the Shoulder, and Maw were the known Portion of the Prieſt, in all Peace-offerings. [v] In the two Hiſtories here mention'd, there is a plain Proof, that to *Bleſs*, and *Euchariſtize* are Words of the very ſame Meaning: The firſt Hiſtory mentions five Loaves only, this is related by all Four Evangeliſts: the Three firſt (*Matthew* xiv. 19. *Mark* vi. 41. *Luke* ix. 16.) do agree in uſing the ſame Words *He bleſſed them*; But St. *John* ſays *He Euchariſtized them*, *Joh.* vi. 11, 23. In the other Hiſtory there is mention of ſeven Loaves. St. *Matthew* ſays *He Euchariſtized* both the Loaves, and Fiſhes, *Matthew* xv. 36. St. *Mark* ſays, He *Euchariſtized* the Loaves, and *He bleſſed the Fiſhes*, *Mark*, viii. 6, 7. This latter Hiſtory is omitted by SS. *Luke* and *John*.

and by a Prayer to God to render them the Body and Blood of Chriſt in Life and Power, tho' not in natural Subſtance. It muſt alſo be obſerved, that our Saviour did by an Act of his own Will appoint, or depute the Bread and Wine, to be his Body and Blood in Myſtery, before He offered them to God; and then having bleſſed them in the Manner now deſcrib'd, He diſtributed firſt the Bread, and then the Cup; at the giving the former He ſaid, *This is my Body given*, or offer'd to God *for you*: For when He appointed the Bread to be a Figure of his Body, and as ſuch offer'd it to God, He did then as a Prieſt, under this Figure of Bread preſent his own natural Body to his Father, as a Sacrifice for the Sins of Men; and therefore He bids them eat it as his Body *given*, or *broken for them*: At the Delivery of the Cup, he bids them, *all drink of it*; for it was his *Blood*, now *ſhed for them, and for Many*, even as Many as ſhould believe, and obey Him *for the Remiſſion of Sins*: For when He pour'd out, and offer'd the Wine, He did thereby give, or reſign his Blood to be ſhed for the Forgiveneſs of Sin to all true Communicants: Thus it is certain, the Ancient Primitive Church of Chriſt underſtood this Hiſtory of the Inſtitution of the *Euchariſt*: And this is the moſt proper Meaning of the Words themſelves; for which two Reaſons join'd together, I cannot but conclude this to have been the Senſe, and Intention of Chriſt Himſelf.

The true Method of adminiſtring the Euchariſt.

From this it appears, what is the true Method of celebrating the *Euchariſt*, which is, after having preſented the Bread and Wine on the Altar, to Praiſe God for having made ſo plentiful Proviſion of theſe, and other Creatures for the Uſe of Man: Then to rehearſe the Hiſtory of Chriſt's Inſtitution, by which the Prieſt does as it were open his Commiſſion, and ſhew the Authority, by which he is now acting, that he does it by Virtue of thoſe Words ſpoken to the Apoſtles, and in them to all Chriſtian Prieſts, *Do*, or *offer this in Remembrance of me*: And further by the repeating of this Hiſtory, the Bread and Wine ſeparated for this Uſe, are particularly declar'd to be the Symbols, Image or Repreſentation of his Body and Blood: Then they are to be offer'd to God in Memory of that Great Sacrifice once offer'd by Him: After which, the Prieſt and Congregation are to pray to God, that He would render the Bread and Wine offer'd to Him, not only mere Figures and Images of Chriſt's Body and Blood (for that they were before) but ſuch Figures and Images, as may be in Power and Effect, tho' not in Subſtance, the very Body and Blood of our Redeemer: And to theſe Purpoſes the Primitive Church, after the Words

of

of Inſtitution, always uſed ſuch a Form of Prayer, as the Reader will find at the End of the Book, at this Mark, N°. I.

The Benefit of worthy Receiving.

It is particularly to be obſerv'd from that Form of Prayer, that the Ancient Chriſtians believ'd that the Sacramental Body and Blood of Chriſt, were to all worthy Receivers a Means of *ſtrengthening them in Piety*, of *obtaining Remiſſion of their Sins, and everlaſting Life*: And all this they learn'd from the Scripture rightly underſtood: For Chriſt hath aſſur'd us, That the Fleſh and Blood, which He promiſed to his Diſciples, [x] *are Spirit and Life*: And St. *Paul* ſays, that [y] *we are all made to drink into the one Spirit*, in which Words he clearly alludes to the Cup in the *Euchariſt*; ſo that it is evident, that all good Chriſtians do here receive Increaſe of Grace: Further Chriſt aſſures us, that the Bread and Wine in the *Euchariſt*, are his Sacramental Body and Blood *given, and ſhed for the Remiſſion of Sins*; ſo that they are the Seals of Pardon to all who receive them with duly prepared Hearts. Laſtly Chriſt hath ſaid, [z] *He that feedeth on my Fleſh, and maketh my Blood his Drink, hath everlaſting Life, and I will raiſe him at the laſt Day*: From which it is clear, that he who with a true Faith, and other good Diſpoſitions receives the Sacrament, does at the ſame Time receive an Aſſurance of a happy Reſurrection: And he who receives without Faith, and other good Diſpoſitions, does not perform the Duty here injoyn'd by Chriſt Jeſus, and ſo has no Right to the Promiſes.

VI. The laſt Means to render ourſelves worthy Communicants, is Self-examination. And how, and in what Particulars we are to examine ourſelves, appears by the foregoing Diſcourſe: The Queſtions then, which every Communicant ſhould put to himſelf are theſe:

1. Whether he has been duly baptized?

2. Whether he has kept his Baptiſm undefiled? If he hath, he is one of the moſt worthy Sort of Communicants: If he hath not, he ought further to call himſelf to Account, Whether his Repentance be anſwerable to the Guilt of his Sin? and becauſe in theſe Points many Difficulties may ariſe, therefore if any Doubt remain upon his Mind, he ought to lay his Caſe before ſome diſcreet ſpiritual Guide, as the Primitive Chriſtians did: Not in order to receive private Abſolution, but only to be well adviſed concerning the Degrees

[x] *Joh.* vi. 63. [y] 1 *Cor.* xii. 13. [z] *Joh.* vi. 54.

of Repentance, which are neceſſary in order to fit him for the *Euchariſt* after any wilful Sin.

3. Whether he be ſincerely reſolv'd, with God's Grace, to keep himſelf pure, and undefil'd for the future? Without this no Man can worthily receive it.

4. Whether he hath been guilty of Want of Reverence at the Receiving it? that ſo if he have formerly ſinn'd in this Particular, he may for the Time to come uſe more Care and Diligence, and beg God's Pardon for what is paſt.

5. Whether he hath ſtudy'd to get a competent Knowledge of the Nature of this Myſtery? If he hath not, I deſire him to read over again and again, what he finds under this Head juſt above. And indeed all middling Readers will find it neceſſary, to read the whole of what has here been ſaid with great Attention. And I pray God give to all Eyes to ſee, Ears to hear, and Hearts to underſtand.

FINIS.



APPENDIX.

DEVOTIONS for the ALTAR.

Nº I. *The* PRAYER *immediately following the Words of Inſtitution in the moſt Ancient* LITURGY *now extant.*

WHEREFORE remembring Chriſt's Paſſion, and Death, and Reſurrection from the Dead, and Return into Heaven, and his ſecond Coming with Glory and great Power to judge the Quick and Dead, and to recompenſe every Man according to his Works, we offer to Thee, our King and our God, according to his Appointment, this Bread and this Cup; giving Thee Thanks thro' Him, that Thou haſt vouchſafed us to ſtand before Thee, and to ſacrifice to Thee: And we beſeech Thee, to look favourably on theſe Thy Gifts, which are here ſet before Thee, O Thou Self-ſufficient God: And do Thou accept them to the Honour of Thy Chriſt, and ſend down Thine Holy Spirit, the Witneſs of the Lord Jeſus's Paſſion, that He may make this Bread the Body of Thy Chriſt, and this Cup the Blood of Thy Chriſt; that they who are Partakers thereof, may be confirmed in Godlineſs, may obtain Remiſſion of their Sins, may be delivered from the Devil and his Snares, may be repleniſh'd with the Holy Ghoſt, may be made worthy of Thy Chriſt, may obtain everlaſting Life, Thou being reconciled to them, O Lord Almighty.

Nº II.

N° II. *A* PRAYER *to be uſed by one that is going Communicate, which may properly be uſed eve Day by a conſtant Communicant; and if it be fr quently offer'd with a ſincere Heart, will preſe a Man in ſuch a Diſpoſition of Mind, as t alwayes fit for the Holy* SACRAMENT.

O MOST merciful God and Father, I acknowled and adore thine infinite Love in ſending thy Son ſus Chriſt to take upon Him our Nature, and to ſuffer De upon the Croſs, as a Sacrifice for the Sins of Men. I bl the divine Goodneſs and Wiſdom of thy Son, in offering Body and Blood to Thee, and in commanding his Chur to continue the Memorial of it until his Coming again to juc the Quick and the Dead.

Grant, O Gracious God, that all Chriſtian Men may ha a juſt Senſe of the Riches of Thy Love and Mercy in Chr Jeſus, and may be duly affected with his Holy Life, heav ly Sermons, meritorious Death and Paſſion, Glorious R ſurrection, and Aſcenſion; that we may all delight ourſel in doing Thy Will, and his, in offering the good Oblati in ſhewing forth his Death according to his Appointme And, Lord, let the Offering made by thy Church be pleaſan Thee, as in the Days of Old, and come up with Acceptan on thine Altar; let Thy gracious Preſence be with Thy Pe ple aſſembled together, and praying in the Name of Thy So Turn not away Thy Face from the Prieſts, and the Cong gations, that joyn with them in pleading the Merits of T Son's Death and Paſſion, in the Manner that He Himſelf dained. Let the Fire of Thy Holy Spirit always deſcend the Chriſtian Sacrifice, and on thoſe who offer it; that th Iniquity may be taken away, and their Sin purged.

We are Taught by Chriſt Himſelf, that except we feed on the Fleſh of the Son of Man, and Drink his Blood, th is no Life in us; and that He who feedeth upon his Fle and drinketh his Blood, hath eternal Life. Give, Good G to all Chriſtian People, Hearts ſeriouſly to believe, and co der theſe great Truths, and truly to underſtand this Myſte that none who believe in Chriſt may live in the Neglect of t Duty, or perform it in an unworthy Manner. Open th Eyes, that they may diſcern the Body, and Blood of Chriſt this Holy Sacrament; that they may know and feel the L and Spirit, by which our Lord Chriſt is there preſent, a no longer look for the natural Body and Blood, which are

Hea

aven only, and which muſt there remain, till the Time of ſtitution of all Things. Grant, that all Chriſtians may re-ve theſe Pledges of Salvation with Awe and Reverence, ally abhorring Profaneneſs and Superſtition; that all who Chriſt their Maſter, may continue with one Accord in aking of this Bread, that they may all be one Body and Loaf; and that this Feaſt of Love may no longer be the caſion of Strife and Diviſion.

And ſince the Blood of Thy Son is the Blood of the eternal venant, and that we cannot in Reaſon hope to partake of Promiſes, unleſs we perform the Conditions on which y are made, grant that none may preſume to come to this ntain, which Thou haſt open'd for Sin, and for Uuclean-s, without broken Hearts, and bruiſed Spirits, without a ſin-e Sorrow for all their known wilful Sins, and a ſincere Re-ution of Obedience for the Time to come. Let no Man dare approach theſe Heavenly Myſteries, but ſuch as earneſtly ire and endeavour to keep their Baptiſmal Covenant unde-d, by perſiſting to renounce the Devil, the World, and the ſh, and to contend for the Faith which was once delivered the Saints, and to add to their Faith Virtue, and univer-Obedience. Oh, let the Love of Thee and Thy Son fill, d bear Rule in the Hearts of all Communicants; grant r none may come with Boldneſs to the Throne of Grace, they who really love their Neighbours in the ſame Man-r they love themſelves, that are free from all Malice d Revenge; and, if they have done Wrong, are ready to ake Satisfaction for it. May all that name the Name of riſt, depart from all Iniquity. May all that eat of this ead and drink of this Cup, do it with a ſincere Deſire that riſt may ever dwell with them, and they with Chriſt, and that End, learn from Him to be meek and lowly of Mind, d to reſign themſelves up to Thee in well-doing.

Let theſe Words of my Mouth, and theſe Deſires of my eart be acceptable in thy Sight, eſpecially in Behalf of my lf; that I may never be guilty of the Body and Blood of y Lord and Saviour, nor eat and drink them to my own mnation; but give me Grace ſo to labour, and prepare yſelf for that Bread which endureth to everlaſting Life, at I may always receive, and eat it to my preſent Comfort, d Increaſe of Grace, and to the final Salvation of my Soul d Body at the laſt Day: And to that End, that I may in the ſt Manner try, and prove myſelf.

I lie down in my Shame, and my Confuſion covers me, hen I remember all my wilful Sins; I have a ſincere Indig-tion againſt myſelf, I loath my own Folly and Vileneſs, for having

having acted contrary to my known Du
I have ſinned againſt Thee, and againſt
own Conſcience; but I humbly confeſs
Sins, I confeſs them with Grief, and Ang
of Heart; I abhor, and deteſt, and pro
to uſe the beſt Care and Circumſpection,
I may avoid them for the time to come. I h
bly intreat Thy Mercy and Forgiveneſs;
I truſt, Thou wilt ſeal my Pardon in the Communion of
Body and Blood of Thy dear Son. I lament and bew
not only my known, but my unknown Sins, ſuch as I
committed through Ignorance, Forgetfulneſs, and Surp
and have wholly eſcaped my Notice and Remembrance
lament and deplore the Frailty and Infirmities of my
ture, every leſſer Exceſs, Levity, and Indecency, th
have committed: Who knows how oft he offends? O cle
Thou me from my ſecret Faults. Oh, let me obtain Me
and find Grace to Help in Time of Need, thro' our H
Prieſt, who is touch'd with a Feeling of our Infirmities, t
the Oblation which He is always pleading in Heaven,
which He hath taught his Church to repreſent here
Earth.

** Here mention the Particulars, with all the aggravating Circumſtances.*

O God, to whom all Hearts are open, all Deſires kno
Thou ſeeſt that it is the ſecret, earneſt Purpoſe of my Sou
reſiſt or fly from all the Temptations of *the Devil*, to deſ
his Works, and to defeat his malicious Deſigns againſt
ſelf, and againſt all others: Thou knoweſt, that I do f
the Bottom of my Heart renounce all filthy Lucre, all fi
Gain, all Deſigns of growing rich or great by the Wage
Unrighteouſneſs, all immoderate Love of Wealth and
nour; and that I am ſincere when I pray to Thee, that T
wouldſt keep me unſpotted from *the World*. 'Tis my hea
Wiſh and Prayer, that I may mortify all *the ſinful Luſts of*
Fleſh, and guard myſelf by Thy Grace from thoſe Vi
which are moſt agreeable to Fleſh and Blood; and to wh
I am by Nature, or Cuſtom, moſt inclin'd. Grant, O my G
that I may ſo thoroughly learn to deny myſelf, that I n
never, with profane *Eſau*, ſell my Birth-right for any P
ſure or Profit here on Earth; but that I may be ready
part with whatever is deareſt to me here, for the Sake
Thee, my God, and of my ever-bleſſed Redeemer, and
the Salvation of my own Soul; and that I may be ready
on a juſt Occaſion to die for Chriſt, as He hath for me,
for Mankind.

Lord, I believe, help Thou mine Unbelief. I beli
Thee to be the Maker, and the Governor of the World
beli

ſieve Jeſus Chriſt to be Thy true, and only Son by Nature. elieve Him to be God of God, Light of Light, very God very God; my only Saviour and Redeemer, and the dge of all Mankind. I believe the Holy Spirit to be the rd and Giver of Life. To Theſe three really divine rſons, in whoſe Names I was baptized, and who do all take of the One Deity, I acknowledge all Glory to be due m myſelf, and from all Mankind. I believe Thou haſt Church upon Earth, and that the ſincere Members of it e Communion with Thee, and Thy Chriſt, and the Ho- Spirit, and with each other: And by living and dying in Communion, I expect Remiſſion of Sins in this Life, d a happy Reſurrection hereafter. Lord, evermore keep ſtedfaſt in this Faith.

Enable me, O heavenly Father, to make my Faith per- t by my Works, and by my Life and Converſation, to orn the Doctrine of my God and Saviour. O, do Thou rite thy Law in my Heart, that I may never wilfully, and ſumptuouſly ſin againſt Thee, either in Thought, Word Deed. And for as much as our Thoughts are quick, and w faſter than our Reaſon, and our Fancies more ſtrong d active than our Judgment, and our Paſſions warm and ſty, and not eaſy to be governed; therefore do Thou, ord, by Thy Grace make me more vigilant and jealous er my own Heart: Give inward Strength and Vigor to my eaſon and Judgment, that by them I may be able to check, d reſtrain all the vain, and fooliſh Conceits of my own ind, that I may never let them grow into Sin by my con- nting to them, or approving of them; that I may never be far tranſported thro' any ſudden Heat, as to do or ſay any hing to the Diſhonour of Thy Divine Majeſty, or of Thy ly Laws, to the Hurt of my Neighbour, or to my own ame. And becauſe the Tongue is an unruly Member, and great Inſtrument of Sin, therefore I do in an eſpecial anner beg the Aſſiſtance of Thy Spirit, that I may tame d bridle it; and be always ſlow to ſpeak, except where hy Honour, and the Vindication of Truth and Innocence, the Good of myſelf, or my Neighbour is concerned; at leaſt where I may pleaſe others without offending hee.

Above, and beyond all Things elſe, grant that I may love hee, my God, and ſo keep the firſt and greateſt Com- andment. Thou art infinitely amiable in Thyſelf, and ll of Love toward us. All that we can know of Thee ex- ites me to love Thee more and more; and to renounce very Thing which is contrary to the Love I owe to Thee.

Thee. Thou art my chief Good, Thy gracious Preſe
makes Heaven what it is, a Place of perfect Happineſs;
deſire, and ſincerely will endeavour, that my Treaſure m
be there, and my Heart there. I love and adore thy S
not only as my Lord and my God, and poſſeſs'd of the ſa
divine Nature with Thee; but as my Saviour and Redee
er, who ſhed his own Blood for my Sake. O grant, that,
Thou in Thy Providence ſhalt call me to it, I may ſhed mi
for Thee and Him.

Let my Love toward Thee make me well affected to
Men, peaceful and reconcileable; eaſy to forgive ſuch Wro
as are to be forgiven, juſt and upright in my Dealings, re
dy to give to all their Due, and to return Good for Ev
Give me a Tenderneſs and Compaſſion for the Souls and B
dies of all Men, make me fearful of hurting them in th
Goods, Eſtates and Reputations: Diſpoſe me to do eve
Thing, that reaſonably I can, for the preſent, and eter
Good of all, and eſpecially of thoſe of the Houſhold of Fai
O pardon and forgive mine Enemies: Incline their Hea
to turn and repent, that I may joyfully embrace them as m
Friends and Brethren. And, if when I am bringing my G
to the Altar, I remember that my Brother hath any Wro
to lay to my Charge, I profeſs myſelf in full Purpoſe to do
that can in Juſtice be requir'd of me, in order to procure Pea
and Reconciliation with him, before I offer my Gift. If
am forc'd in my own Defence to go to Law, or to deal ſe
verely with any Man, yet grant that I may always preſerve
charitable Diſpoſition toward my Adverſary, and never m
extreme Rigour.

Thou O Lord doſt juſtly reſiſt the Proud, and give Gra
to the Humble. I deſire ſincerely to walk humbly with The
my God, and with my Fellow-creatures. Grant that I m
always approach thine Houſe and Altar with Fear and R
verence, and ſerve Thee, and work out my own Salvatio
with Fear and Trembling. And for thy Sake, Good Go
make me ſubmiſſive, and obedient to my Governours
Church and State, not only for Wrath, but alſo for Co
ſcience Sake. I deſire not great Things for myſelf; I abho
the Thoughts of aſſuming, or uſurping what belongs not t
me. I have taken on me the Yoak of the Bleſſed Jeſus, wh
was meek and lowly of Heart. O grant, that I may neve
ſhake it off, thro' a proud or rebellious Spirit.

Grant, O God, That I may put my Truſt in Thee, and b
doing Good; that I may in all Conditions of Life ſubmit t
Thy Appointments, cheerfully acknowledge Thy Right o
Dominion over us, and the Wiſdom, Juſtice, and Goodne

all Thy Proceedings with myſelf, and other Men; that in hatever State I am, I may learn to be content, and rejoyce Tribulations, and in ſuffering according to thy Will: If ar ſhall be my Lot.

With theſe Purpoſes and Diſpoſitions of Mind I deſire on l Opportunities to go to thine Altar, and to joyn in offering e Chriſtian Sacrifice, and in feeding on the Body of Thy on, and in drinking his Blood. Oh, Thou that haſt put eſe good Deſires into my Heart, be pleaſed to bring them l to good Effect, thro' the Merits and Mediation of Thy leſſed Son, Jeſus Chriſt, our Lord. *Amen.*

N° III. DEVOTIONS *at the Time of Receiving.*

At going into the Chancel, or towards the Lord's Table, before the Offertory begins, ſay,

LIKE as the Hart deſireth the Water-brooks, ſo longeth my Soul after Thee, O God. My Heart is a-thirſt for od, even for the Living God. Oh, let me come to appear the Preſence of God. I will go unto the Altar of God, en of the God of my Joy and Gladneſs: And there will I ve Thanks unto Thee, O God, my God.

At the offering thine Alms, ſay,

O Almighty God, Poſſeſſor of Heaven and Earth, of Thine n give I Thee. Accept of this Free-will-offering of mine ands, as a Teſtimony of mine Acknowledgment of Thy ight over all that I enjoy, as an Expreſſion of my Love and harity to Chriſt's poor Members, and as a ſmall Proof of my ove to Him. O grant, that all my Alms-deeds may be ne with ſuch Purity of Intention, and with ſuch a liberal and and Heart, that they may be as a Sacrifice of ſweet-elling Savour in Thy Sight, thro' Jeſus Chriſt our Lord. men.

If thou art poor, and haſt no Alms to give, ſay,

Thanks and Glory be to God, who made both Poor and ich, and careth for both alike; that gives worldly Goods entifully to ſome, that ſo their Abundance may be a Supply the Wants of others. May all that partake of their Cha-y, bleſs God who diſpoſes Men to give of what they have with

with open Hands, and chearful Hearts. God reward them an hundred-fold into their Bosom; May all Happiness and eternal Salvation come to them and their Families. Accept O Lord, my willing Mind, my charitable Desires; accept my Prayers in Behalf of them, who contribute to the Relief of the Poor and Needy: And let my Crying come unto Thee, thro' Jesus Christ our Lord. *Amen.*

When the Priest places the Alms, and the Bread and Wine on the Altar, say,

The Lord accept thine Oblations, and perform all thy Petitions in Behalf of thyself and us.

After the Prayer of Consecration, say,

O most Merciful Lord God, as we do believe thy Son Jesus Christ, the High Priest of our Oblation, to be now and always Appearing at the Right Hand of Glory, and always presenting his crucify'd, and now glorify'd Body in our Behalf; so we beseech Thee, let his Intercession prevail with Thee for the Acceptance of the Services performed by Thy Church here on Earth, according to his Appointment. Reject not us, nor our Oblations, while we wholly depend upon Thy Son Christ Jesus, as our only Mediator and Advocate. *Amen*

Just before you receive the Sacrament of Christ's Body, say,

What am I, vile Dust and Ashes, that I should be admitted to this Royal Feast, to eat the heavenly Bread, which the Son of God giveth to his Church? May I eat it not only with my Mouth, but with my Mind; May I truly discern the Lord's Body, and be repleniſh'd with the Life and Spirit of these holy Mysteries. I wholly resign myself up to Thee, O Holy Jesus, who hast given Thyself for me: Do Thou be pleased to take Possession of me, and grant that I may continue Thine for ever: Let Thy Holy Spirit dwell, and bear Rule in me, cleanse, and purify me from all Sin, and quicken my mortal Body, and seal me to the Day of Redemption.

Between Receiving the Sacrament of the Body and Blood, say as much as the Time will permit of what here follows.

Blessed be thy Name, O Lord Jesus, for this Thine inestimable

stimable Gift; for this Comfort, which Thou affordest me
this Vale of Tears.

As long as I live, will I magnify Thee; as long as I have
y Being, I will most thankfully acknowledge Thy Good-
ess in offering Thy Body and Blood, as a Sacrifice for my
ins, and feeding and strengthening my Body and Soul to
verlasting Life by these Pledges of Thy Love.

Let this holy Food repair in me whatever has been de-
y'd by the Lusts of the Flesh, or the Wiles of Satan.

Let my Understanding for the future be exercised in the
knowledge of Thee, and of those divine Truths, which
Thou cameſt from Heaven to teach us, which alone can
ake me wise unto Salvation.

May my Will chuse, and delight in my God and Saviour
bove all Things, as the chiefest Good, and the most desira-
le Portion.

May my Affections be entirely fix'd upon my Maker and
edeemer, as the most lovely, perfect, satisfying Enjoyment.

May my Judgment always direct me to refuse Evil, and
chuse Good; to prefer Things eternal before Things tem-
ral; Heaven before Earth, and God before all.

O may my Soul by frequent Communion be firmly, and
nalterably bent into an Union, and Conformity with my
od and Saviour; so that in all Things I may do his Will,
t my own. These are now the Desires of my Heart: O
ay they ever be so. *Amen*, Lord Jesus, *Amen*.

Just before Receiving the Cup, say,

I will take the Cup of Salvation, and call upon the Name
the Lord: I will call upon Him for Pardon, Grace and
lvation. He will not reject my Prayer, nor turn his Mer-
from me.

After you have received in both Kinds, say,

O heavenly Father, we are taught by Thy Son Jesus Christ,
hat he who feedeth on his Flesh, and drinketh his Blood,
ath eternal Life: I have endeavour'd in the Sincerity of
y Heart to fulfil the Will of my Lord and Saviour, ac-
rding to his own Appointment: Be it therefore unto me ac-
rding to his Word. May the Hopes of eternal Life be my
pport and Comfort in this World; and may the Enjoy-
ent of it be my Portion for ever.

Grant, O God, that I may be truly sanctify'd both in
ody and Soul, thro' the Blood of the everlasting Covenant;

and that I may never tread it under Foot, or do Deſpite to the Spirit of Grace. By feeding us with the Body of thy Son, and giving his Blood to be drank by us, Thou affordeſt us the greateſt Aſſurance of thy Love and Favour toward us that we can expect in this Life: Do thou give us a Heart duly to eſteem and value theſe Teſtimonies of Thy Grace and Mercy.

In this Sacrament Thou ſealeſt Thy Promiſes of Pardon, Grace, and everlaſting Happineſs to all ſincere Communicants. The Cup which I have now receiv'd is the New Covenant in the Blood of Chriſt: And by drinking of it we ingage ourſelves to believe, and live according to the Goſpel of our Lord and Saviour: Grant, O God, that we may never forget to take hold of this Covenant, and to perform the Conditions requir'd on our Part; that we may ceaſe to do Evil, and learn to do well; that we may depart from all Iniquity, and walk in all the Commandments and Ordinances of the Lord, and order our Converſation in all Reſpects, as becomes the Goſpel of Chriſt.

I am Thine, Lord, by the Right of Creation, I am Thine by Purchaſe: For Thou haſt redeem'd me by the Blood of Thy Son, That Lamb of God, which taketh away the Sins of the World. I am Thine by Covenant; not only by being early dedicated to Thee in Baptiſm; but by my own Free-Act and Deed: For I have renew'd this Covenant with Thee in the Holy Communion. I am under the ſtrongeſt Tyes and Bonds to love and ſerve, and obey Thee: And I rejoyce in thoſe Bonds: For Thy Service is the moſt perfect Freedom. I humbly truſt by the Power of Thy Grace, and by my own Diligence, to perſevere, and ſtand faſt in this glorious Liberty unto my Life's End. Give Grace to all Thy Faithfull Prieſts and People, who communicate in this Sacrifice, and Feaſt of Good Things, that they may not break the Yoak, and burſt the Bond of Thy Covenant, but live and die in a ſtrict Obſervation of it, through Jeſus Chriſt. *Amen.*

A PRAYER *to be ſaid after the Communion, in behalf of all Men, but eſpecially of Chriſtians.*

O MOST merciful and gracious Lord God, that art the Saviour of all Men, eſpecially of them that believe, having now humbly repreſented to Thy Divine Majeſty the Glorious Sacrifice, which Thy deareſt Son Jeſus Chriſt offered of his own Body and Blood, relying on Thy Goodneſs, and truſting in Thy Promiſes, and in the never-ceaſing Interceſſion made by our eternal High Prieſt in Heaven, I put up my

Praye

Prayers to Thee in behalf of all that call on Thy Name, and have communicated to Day in the One Sacrifice, throughout the whole Chriſtian World; and alſo in Behalf of all them, that deſire to communicate, but are hindred by any juſt Neceſſity whatſoever it be.

Give unto me, O Lord, and give unto them a Portion of all the good Prayers made by Chriſt in Heaven, and by Thy Church on Earth. Be pleaſed now, in this Day of Mercy, when Thou openeſt the Treaſures of Heaven, and raineſt down Manna to refreſh our weary Souls, be pleaſed of thine Infinite Goodneſs to grant, that this Holy Communion may be Sweetneſs, and ſtrengthening Nouriſhment to every honeſt Chriſtian; that it may be Health and Safety in every Temptation; Joy and Peace in every Trouble; Light and Strength in every good Word and Work; Comfort and Defence in the Hour of Death, and againſt all the Malice of the Spirits of Darkneſs.

Unite all that have a ſincere Love for Chriſt and his Goſpel, in the Bonds of one Common Faith, and a univerſal Charity; that no Prejudices, Miſtakes, or private Intereſts, no Wiles of Satan, or worldly Politicks may keep us any longer in Darkneſs and Diviſion; that from the Riſing up of the Sun to the going down thereof, the one pure Oblation may be offer'd, and all Chriſtians may be of one Heart, and one Mind, and praiſe Thee, and their Saviour with one Voice, and one Spirit; that Chriſtians of all Nations and Tongues and Kingdoms may agree in ſinging Praiſes to Thee, who ſitteſt upon the Throne, and to the Lamb for ever and ever.

Give Thy Bleſſing to all Chriſtian Kings, Princes, and Governments, grant to them the Spirit of Juſtice and Mercy, Prudence and equity, the Favour of Thee their God, and the Love of their People. Grant that they may ſo adminiſter the Truſt repoſed in them, that they may be at Peace with Thee and with one another, always remembring the great Account they are to give to Thee, the King of Kings, and Lord of Lords.

Pour down an Apoſtolical Spirit on all Biſhops, and Prieſts, grant to them a Zeal of Souls, Wiſdom to conduct their ſeveral Charges, Purity to become Examples to their Flocks; that their Labours, and their Lives may greatly promote the Honour, and the Kingdom of the Lord Jeſus: That being burning and ſhining Lights, Men may rejoyce in them, and glorify Thee the Giver of all Good Gifts.

Turn, Good Lord, the Hearts of Children to their Parents, of Parents to their Children; of Servants to their Maſters, of Maſters to their Servants; of Wives to their Husbands, of

Husbands to their Wives; of People to their Kings and Prieſts, of Kings and Prieſts to their People; of the Diſobedient to the Wiſdom of the Juſt; of all toward one another, and eſpecially toward Thee.

Let Thy continual Pity cleanſe and defend Thy whole Church: Kindle a Primitive Zeal in the Breaſts of all that fear Thy Name, that they may ask and ſeek for the old Paths, and diligently walk in them. Revive the firſt Fervours of Faith and Charity, Simplicity, Juſtice, Patience, Humility, Mortification and Self-denial, in all Chriſtians; that they may indeed live according to the Doctrine of the Holy Jeſus, without Scandal or Reproach.

I humbly beſeech Thy Divine Majeſty to accept the Sacrifice this Day offer'd to Thee in Behalf of my deareſt Friends and Relations, [*name Particulars*] Grant unto them all the wiſe and holy Deſires of their own Hearts; Grant that they may never fall into Thy Diſpleaſure by any preſumptuous Sin, or wicked Habit: Let them be never ſeparated from Thy Love; Grant that they may want Nothing neceſſary to Life and Godlineſs, and that their Portion may be among Thine elect People.

Accept of this Sacrifice in Behalf of all that ſuffer wrongfully, or that are under Thy correcting Hand: Sanctify their Afflictions to them, and then put an End to their Sufferings. Relieve all that are oppreſs'd; Reſtore all to their Rights, who are injuriouſly deprived of them. Suppreſs all violent, warring Spirits, that unjuſtly diſturb the Peace of the World. Support all that are ſick, and either reſtore them to their Health, or prepare them for a happy Change. Lord, eaſe the Griefs, abate the Pains, reſolve the Doubts, redreſs the Hardſhips, vindicate the Innocence, ſupply the Wants, relieve the Neceſſities of all, ſo far as is conſiſtent with Thy Juſtice and Goodneſs, and Wiſdom in governing the World; but look with a particular Compaſſion upon thoſe, who from a high, or plentiful Condition, are fallen into Poverty.

Be merciful, O Lord, to all, not only to thoſe, whom I have, but whom I have not remembered: Grant, that all careleſs and corrupt Chriſtians may by Thy Providence be ſtruck with ſuch a Senſe of their Sins, that they may earneſtly repent, and live well for the Time to come; That they who thro' Ignorance, or worldly Intereſt continue in the impure Communion of the Church of *Rome*, may be convinced of their Errors, and no longer ſit in Darkneſs, and the Shadow of Death. To all Hereticks and Schiſmaticks give the Grace of Truth, Peace, Humility, Charity and Obedience: And grant, that none who have the Light of Thy Goſpe

Goſpel ſhining upon them, may throw themſelves away, and have their Portion with the Unbelievers,

Take Pity, O Thou Lover of Souls, on all that are Strangers to the Kingdom of thy Son; Let the ſweet Sound of the Goſpel be heard in all the dark Corners of the Earth; that ſo all the Ends of the World may remember themſelves, and be turned unto the Lord, and become one Fold under one Shepherd. Shorten the Days of our Trouble, and put an End to the Days of our Sin: And let the Kingdom of the Lord mightily prevail; of that Lord, whom I adore, and love; and pray, that I may ſtill love Him more and more, for ever and ever. *Amen.*

N° IV. *An Advice for him, who only communicates ſpiritually, according to the Doctrine laid down in the firſt Part of* The Unbloody Sacrifice, p. 349, 350. *This Advice I tranſcrib'd from the moſt Pious, and Learned Biſhop* Taylor's Worthy Communicant, *p.* 386, Edition 1686. *And is as follows.*

"THERE are many Perſons well-diſpos'd by a holy "Life to communicate, but are unavoidably hin-"der'd. Some have a timorous Conſcience—— * Others "are adviſed by their ſpiritual Guides to abſtain—— Some "are ſcandalized at irremediable Miſcarriages in publick "Doctrines, or Government—— Some dare not receive it at "the Hands of a wicked Prieſt—— Some can have it of no "Prieſt at all; but are in a long Journey, or under Perſecu-"tion, or in a Country of a differing Perſuaſion—— Some "cannot have it every Day, but every Day deſire it.

"Such Perſons as theſe, if they prepare themſelves with "all the eſſential and ornamental Meaſures of Addreſs, and "actually Deſire that they could actually communicate, "they may place themſelves on their Knees, and building "an Altar in their Heart, may celebrate the Death of "Chriſt; and in holy Deſires joyn with all Congregations "in the Chriſtian World, who that Day celebrate the Holy "Communion, and may ſerve their Devotion by the for-

* The Biſhop muſt mean, miſtaken, injudicious Guides; for none other would direct ſuch to forbear, *who are well-diſpoſed to it by a holy Life.* And of ſuch he here ſpeaks.

" mer Prayers, and Actions Euchariſtical, changing only " ſuch circumſtantial Words, as relate to actual Partici- " pation.

[He proves by a Citation from St. *Auſtin* That] " when " this is done without the actual, ſacramental Participation, " this is call'd *ſpiritual Manducation*. Concerning which, I will " only add the Advice of a religious Perſon: Let every Soul " be ready, and deſirous often to receive the *Euchariſt* to the " Glory of God. But if he cannot ſo often communicate " ſacramentally, as he deſires, let him not be afflicted, but " remain in perfect Reſignation to the Will of God; and diſ- " poſe himſelf to a ſpiritual Communion: For no Man, and " no Thing can hinder a well-diſpoſed Soul, but that by " holy Deſires ſhe may, if ſhe pleaſe, communicate every " Day.

" To this Nothing is neceſſary to be added, but that this " Way is never to be uſed, but upon juſt Neceſſity, not upon " Peeviſhneſs, and ſpiritual Pride; not in the Spirit of " Schiſm, and fond Opinions; not in Deſpite of our Bre- " thren, and Contempt, or Condemnation of the holy Con- " gregations of the Lord: But with a living Faith, an actu- " al Charity, and great Humility, and with the Spirit of " Devotion: And that ſo much the more intenſely and fer- " vently; by how much he is really troubled for the Want " of actual Participation in the Communion of Saints."

I muſt have Leave to add to what this admirable Writer has ſaid on this Occaſion,

An Act of ſpiritual Communion, to be uſed after the Prayer above-written, N°. II, *when the Perſon is deſtitute of an Opportunity of external Communion.*

MY Soul hath a Deſire, and Longing to enter into the Courts of the Lord; When ſhall I come to appear before the Preſence of God, in the Aſſembly of his People? In the mean Time, I know full well, O heavenly Father, that Thy Eyes are in every Place, in all the dark Corners of the Earth; and that Thou art every-where near to all that call upon Thee faithfully.

I rely upon the Sacrifice offer'd by Chriſt Jeſus for the Pardon of my Sins, for the Aſſiſtance of thy Grace in doing of my Duty for the future, and for the Aſſurance of a happy Reſurrection to eternal Life. I acknowledge it to be the bounden Duty of all Chriſtians to communicate with Chriſt, and with each other in that Holy Ordinance, where He has declared

declared his Body to be given to God for us, his Blood to be ſhed for the Remiſſion of our Sins; and has commanded us to eat the one, and to drink the other. Lord, Thou knoweſt the Deſire of my Heart to be to this Bread, and this Cup: And that whenever Thou in Thy good Providence ſhalt remove the Obſtacle, under which I at preſent lie, my Heart is ready to joyn with any true Chriſtian Prieſt and People, in offering this Sacrifice, and partaking of this Spiritual Feaſt: In the mean Time I lament the Want of Opportunity; and promiſe, That, if Thou wilt deliver me from my preſent Deſtitution, I will give Thanks unto Thy Name, I will pay my Vows in the Midſt of Thy People, and will with them celebrate the Communion of the Body and Blood of my Redeemer.

Accept, O Lord, of my Will and Deſire, while I cannot actually communicate; let Thy gracious Preſence be with me, while I do now in Mind and Spirit approach Thine Altar, and offer my Mite, and joyn in the Devotions of Thy Church, and magnify Thy Love and Mercy in all Thy Works, and eſpecially in the Redemption of the World thro' CHRIST JESUS, and confeſs my Unworthineſs of the leaſt of thy Mercies, and eſpecially of that which is the greateſt. I lament and abhor my Sins, and renounce them for the Time to come: I ſincerely love Thee, and Thy Son, and his Goſpel above all Things; I love my Neighbours after the ſame Manner that I love myſelf; I deſire their preſent Welfare, and their eternal Happineſs: I ſincerely forgive mine Enemies; and deſire and purpoſe in all Things to fulfil Thy Will. Lord, reject not my Prayer, nor turn Thy Mercy from me; while, tho' abſent from all true Chriſtian Congregations in Body, but preſent with them all in Spirit and Deſire, I joyn with them in Pleading the Merits of the All-ſufficient Sacrifice of the Body and Blood of Thy Son, for the Pardon of my own Sins, and of all ſincere Penitents; for the obtaining of all neceſſary Graces, and of a happy Reſurrection to eternal Life: I ſincerely labour for, and have a true Hunger and Thirſt after the Bread and Cup, that endureth to everlaſting Life. Oh, whilſt I am deny'd the Sacrament itſelf, be Thou pleaſed to grant me the Power and Effect of it by the Operation of the Holy Ghoſt; and diſmiſs me not without a Bleſſing, thro' the High Prieſt of our Oblation, Jeſus Chriſt, Thine only Son, my Lord and Saviour. *Amen.*

N°. V. *A* PRAYER *to be uſed by a ſincere Penitent Chriſtian, who lives under the Cenſure of* Excommunication, *or is repell'd from the* LORD'S TABLE *by the Miniſter, or of his own Accord abſtains from the* SACRAMENT, *on Account of ſome groſs and ſcandalous Act of Sin, or for ſome evil Habit.*

O ALMIGHTY Lord God, who haſt declared Wrath, Tribulation and Anguiſh againſt every Soul of Man that doth Evil; I am confounded with Guilt and Shame, and with a juſt Fear of Thy Diſpleaſure for the Sins which I have committed [*Name them particularly with all their aggravating Circumſtances*] I am in Thy Sight a polluted Perſon, I loath myſelf, I am a Scandal to others, a Spot to the Church, a Burden to the Earth, and deſerve to be ſcorned, and rejected by Thee: Sin, like a Cruſt of Leproſy, hath overſpread me; I am juſtly ſeparated from the Congregation of Thy Faithful People. I am unworthy, O Lord, I am unworthy to come into Thy Preſence, to eat the heavenly Bread, the Bread of Thy Children, to drink the Cup of Bleſſing, the Wine of Gladneſs. My Conſcience accuſes me; the Devils rejoyce at my Fall, and aggravate my Crimes, already too great. I confeſs to Thee, O God, what Thou kneweſt before. I confeſs it to magnify thy Mercy: For it were juſt in Thee to deſtroy me, and to leave me no Time and Place for Repentance. I have deſerved Death, but Thou delighteſt not in that: Thou deſireſt rather that I ſhould repent, and live. Bleſſed be Thy Goodneſs, which hath ſo long ſpared me, and doth yet ſpare me; ſo that I am not ſwept away in the Midſt of my Sins. O Thou that deſireſt all Men ſhould be ſaved, grant me a Repentance to Salvation, not to be repented of. Give me Grace ſo to expreſs my godly Sorrow by Faſtings, by Watchings unto Prayer, by Abſtinence even from lawful Pleaſures, by Alms-deeds, by Forgiving all that have offended me, that I may be received as a returning Prodigal, that Satan may be troden under my Feet, that the Hand-writing againſt me may be blotted out; that all my Sins known and ſecret, wilful and unwilful, may be forgotten; that I may be cleanſed from all Filthineſs both of Fleſh and Spirit; that there may be Joy in Heaven at my Converſion; that I may be again reſtored to the true Sheepfold, and to my old Paſtures; and recover the Dignity from which

which I am fallen, and again be made Partaker of the divine Myſteries, the Pledges of Thy Love. And when I am made whole, grant me ſuch Firmneſs of Mind, that I may never again fall from my own Stedfaſtneſs, by committing any preſumptuous, or wilful Sin: But that with Thy Apoſtle *Peter*, with *Mary Magdalene*, and with all ſincere, zealous Penitents, I may for the future more affectionately love Thee, and Thy Holy Laws, and be for ever loved by Thee, and when this Life is ended, be received into my Maſter's Joy, through Him who came down from Heaven to ſeek, and to ſave that which was loſt, Thy Son Jeſus Chriſt, our Lord. *Amen.*



Addenda,

Addenda, & corrigenda in the firſt Part of *The Unbloody Sacrifice.*

EPISTLE Pref. page 4. dele *and indeed* line 27, to *his Church*, l. 32. Book p. 3. at l. 41, add this Marginal Note.

Dr. *Outram*'s Definition of a Sacrifice is, *An Oblation daly conſum'd.* This is very defective, becauſe it makes the Wood burnt on the Altar a proper Sacrifice. For that this Wood was *an Oblation*, cannot be doubted; it is expreſsly ſo call'd, *Nehem.* x. 34. xiii. 31. and that it was duly conſum'd, by being burnt on the Altar, I ſuppoſe no Man will diſpute: Yet this Definition excludes the Scape-Goat from being a Sacrifice, becauſe it was not either in Whole, or in Part conſum'd in the Service of God. But what ſeems moſt unaccountable in the Work of Dr. *Outram* is, That he makes *Conſumption* eſſential to Sacrifice; yet never undertakes to prove, that any Part of the Sacrifice offer'd by Chriſt was conſum'd; altho' the Deſign of his Book was, to eſtabliſh the Verity of Chriſt's Sacrifice.

Page 4. Line 32, after *conſum'd*, read, *or otherwiſe diſpos'd of.* p. 7. l. 1. add *Odyſ. Ξ. ver.* 445. *Ibid.* l. antepenult. for *Thus*, read *This.* p. 9. l. 12. for *treat* r. *think.* p. 14. l. 38. after *Words*, add, when he uſed theſe Ceremonies. p. 15. l. 1. after *conſum'd*, read *or otherwiſe diſpos'd of.* p. 21. at l. 14. add this Marginal Note.

'Tis true, *Conſtantine* the Emperor, in his Letter to *Sapores* King of *Perſia*, in Behalf of the Chriſtians, ſays of them, μόναις ἐυχαῖς ἀναμάκτοις πρὸς ἱκεσίαν Θεῦ ἐρρύσατο. *Sozomen*, Lib. II. c. xv. Edit. *Valeſii*; but then by ἐυχαὶς it ſeems not reaſonable to underſtand mere Prayers; but Prayers enforced with the *Unbloody Sacrifice.* See Chap. II. Sect. II. of this firſt Part, *p.* 273, 274. *Cyril* of *Alexandria*, *de rectâ fide*, ſpeaks of thoſe in Heaven as offering intellectual, unbloody Sacrifices, Hymns and Doxologies. And he muſt be a Stranger to the Writings of the Ancients, who does not know, that ſeveral of them ſpeak of offering the Body of Chriſt in Heaven; and I queſtion not, but that this was the Father's Meaning.

Ibid. Line 31. I am told, That a Divine of ſome Conſideration in the City, has made ſome Objections againſt my Tranſlation of *Cyril*'s Words in this Place; what his Exceptions are, I could never learn. Perhaps he may like Mr. *Lewis*'s Tranſlation better, *viz.* "After this ſpiritual Sacrifice, and

" the

" the unbloody Worſhip on this Sacrifice of Propitiation is " compleated, we beſeech God for the common Peace of the " Church, &c." The judicious Reader is left to determine between Mr. *Lewis* and me in this Point. I ſhall only obſerve that Mr. *L.* makes the *ſpiritual Sacrifice compleated*, before the Interceſſions for the Churches were offer'd, and before the Symbols had been diſtributed; which I ſuppoſe, is contrary to his own Hypotheſis. 'Tis certain *Cyril* by *That Sacrifice of Propitiation*, means the conſecrated Bread and Wine: The demonſtrative Pronoun can refer to no other Sacrifice, becauſe of this he was then ſpeaking, and no other had been before mentioned. It is evident he means no other, from the laſt Words of the Citation, *viz. The Souls, for whom Prayer is offered, while the Holy, Tremendous Sacrifice lies in open View.* The Sacrifice therefore was only *conſecrated*, not *compleated*. And no Sacrifice could be there intended to be conſecrated, but that of Bread and Wine; therefore the Bread and Wine, muſt be the *ſpiritual Victim, the unbloody Service, or Sacrifice* there mentioned.

Pag. 66. l. 35. for *perſonal or bloody Oblation*, read *Maſtation*. p. 77. l. 33. dele *by being laid on the Altar, and as.* p. 103. l. 30. dele *for himſelf*, read *for his own Sins.* p. 141. l. penult. inſtead of thoſe Words, *for I apprehend it will appear upon a Scrutiny*, read, *I deſire it may be further conſidered.* P. 178. l. 20. for *Subſtance*, r. *Subſiſtence.* P. 213. l. 15. after *Time*, add, *or which is as bad, that it is Omniproſent.* p. 225. for *George*, r. *Robert Barclay.* p. 243. l. 4. after *Eulogy*, add (tho' it ſometimes ſignifies the Bread placed on the Altar, not conſecrated). p. 262. l. 26. dele therefore. p. 272. l. 8. dele *all Sacrifices*, and the reſt to the End of that Paragraph. p. 285. l. 17. for *finiſhed*, r. *conſecrated.* p. 303. l. 33. after *Altar*, and *Hermas* alſo makes expreſs Mention of *the Altar*, L. 3. Similit. 8. Sect. 2. and it is, I think, allowed, that this Book was written before ſome of thoſe that are admitted into the Canon of the *New Teſtament.* p. 307. l. 27. read, laying them, or any Part of them on the Altar. p. 310. l. 8. after *Church*, add, on their moſt ſolemn Lord's-Day Aſſemblies. p. 311. l. 18. after *Proteſtants*, add, excepting the *Lutherans.* p. 362. at l. 10. add this Marginal Note.

I am challenged to ſhew a Declaration of the Fathers, *That they thought this the primary Senſe of the Words.* Let the Challenger ſhew me, that any of the Fathers ever made a Declaration, That the Words of Inſtitution were meant of the *Euchariſt*; or that by *baptizing all Nations*, our Saviour meant Water-Baptiſm. For what wiſe Man would contend for that Senſe of a Text of Scripture, which was then on all Hands granted?

Pag.

Pag. 379. l. 28. add the following Marginal Note:

Yet once by *the Word Bread which endures to everlasting Life*, he underſtands *divine Precepts* *. And perhaps elſewhere may take the ſame Liberty, as to the Verſe going before the 51ſt. And yet here perhaps he does but allegorize: For why may not he take that Liberty ſometimes, as well as other of the Ancients?

* Viz. *Tom.* III. de Serm. Dom. xii. p. 2.

Pag. 475. l. 19. dele, *By the Law*, &c. to *but*, l. 23. dele afterwards l. 24. p. 478. l. 6. dele, *when the* Jews, &c. to *Mincha*, l. 16.

Addenda & Corrigenda, to Part II.

PREFACE, Page 27. Line 33. for *this*, r. *their*. Book p. 19. l. 8. for *Meat-offering*, r. *Meal-offering*, and every where elſe, ſave when I cite the Words of other Men. *Ibid.* l. 10. for *Prieſts*, r. *People*. p. 36. after Note [c] in Margin add *Ezek.* xlv. 15. 17. p. 40. l. 25. read EUCHARISTS. p. 49. l. 9. in Margin read lacte. p. 54. l. ult. for Heathen, r. Holy. p. 59, dele Note [b] in Margin, and all the Text belonging to it. p. 68. l. 12. r. Sacrificer. p. 75. in the Verſes of *Apollon. Rhod.* in Marg. r. λαμβολομάσας. *Ibid.* Margin at [k] add as follows: I am ſenſible Dr. *Hyde* (*De Relig. veterum Perſ.*) denies, that the *Perſians* worſhipped the Fire with divine Honour; and aſſerts, That they offer'd their Sacrifices by Fire to the one True God. But his Evidences are Modern, or of an uncertain Age, and therefore I conceive not to be laid in the Scale againſt the unanimous Suffrage of the Ancients, eſpecially in a Point, where Men were capable of being determined by their own Eye-ſight; ſuch was their burning, or not burning their Sacrifices. The Modern *Perſians* of the *Magian* Sect may differ from their Anceſtors in theſe Points. However, the old *Grecians*, who deny'd that the *Perſians* burnt their Sacrifices, did notwithſtanding this, allow them to be Sacrifices; and therefore my Argument holds good, whether the *Perſians* conſum'd their Sacrifices by Fire, or otherwiſe.

Pag. 76. l. 12. for *Reward*, r. *Bread*: *Ibid.* p. 83. l. 16. read *aſſiſting Prieſts*. p. 89. l. 24. read, *Chriſt's Soul made an Offering for Sin*. And in Margin Note [a] *Iſaiah* liii. 10. *Ibid.* after line 17. add this Paragraph.

There

There is indeed another Signification of this Phraſe very conſiſtent with the former, and which ought not here to be omitted, I mean a Thing may be ſaid to be done *in*, or *by the Spirit*, when it is clearly repreſented to the View, not in natural Subſtance, but by Image, or faithful Repreſentation: Thus * St. *Paul went bound in* Spirit *to Jeruſalem*; and † *Exekiel* and St. *John* are ſaid to be *in the Spirit*, when Things to come are deſcribed, and made viſible to them, not by ſetting before their Eyes the Things themſelves, but the Pictures, Landskips, or Emblems of them. For the ſame Reaſon Chriſt may be ſaid to have offered his Body and Blood *in*, or *by the Spirit*, becauſe He did it under the repreſentative Symbols of Bread and Wine.

Pag. 97. read Margin *Joh.* xvi. 23. *ib.* 25, *ib.* 29, *ib.* 16, & 22. p. 123. l. 18. after Sacrifice, add, *And* Joſephus *in this reſpect joins in with* Philo. And in the Margin put theſe Words, ἴτως δὲ μάλιστα θύσιες σωφρονῶμεν, ἐπὶ ταῖς θυσίαις ἀφ' ἧς τὴν κοινὴν ἔυχεσθ δεῖ πρῶτον σωτηρίας, εἶθ' ὑφ' ἑαυτῶν. contra *Apion.* L. II. p. 1074. p. 129. Margin, after Part I. add, p. 61–64. p. 142. Margin dele, *Prov.* xxviii. 13. p. 157. l. 13. dele *not*. p. 173. Margin line antepenult read, It was written in ſome Memorials long ſince loſt. p. 178. dele laſt Line in Margin. p. 225. l. 8. for *crucified*, r. *contrite*. p. 240. between l. 25, and 26. add, *of the Neceſſity*. p. 244. after Line 11. add this Paragraph.

It may ſeem ſtrange to ſome, that I have not mention'd Faſting as an Exerciſe very proper to prepare Men for the *Euchariſt*, and to expreſs their Reverence toward it. But it is to be remember'd, that I take my Rules of Preparation from the Primitive Church. They who communicated every Day, could not prepare themſelves for it by Faſting the Day before, unleſs they had made their whole Lives one continual Courſe of Abſtinence; and they who received thrice, twice, or once a Week, had no Reaſon to doubt, but by abſtaining every *Wedneſday* and *Friday*, till three a Clock in the Afternoon (which was then the general Practice) they did what was ſufficient, as to this Particular. Faſting has always been thought a very proper Exerciſe for Chriſtians, whether they communicate or not. And of the two, they who do not communicate have the greateſt Reaſon to faſt; for they by their own Confeſſion, are unworthy of the Sacrament, and therefore ought to look on themſelves as in the State of Penitence.

The Primitive Chriſtians did for the moſt Part celebrate the *Euchariſt* before Day-light, and therefore moſt probably took it

* *Acts* xx. 22. † *Ezek.* xi. 24. *Rev.* i. 10.

it upon an empty Stomach; yet there is no juſt Cauſe to believe, that they thought this neceſſary, at leaſt I am not ſenſible that they tell us ſo. *Tertullian* in his Treatiſe *of Faſting* ſays not a Word on this Head, tho' he was very rigid as to the Duty of Faſting in general. But it is very probable, that the Cuſtom of communicating before Day-light brought in this other Practice of receiving the Sacrament in their * Faſting-ſpittle. Toward the latter End of the IVth Century, it ſeem'd a [a] Fault to ſome to break one's Faſt on the Communion-Day before receiving the Sacrament: And ſoon after [b] the Prieſt was forbidden to adminiſter it after he had eat, or drunk. Yet even in the Vth Century, ſome [c] whole Churches choſe to have their Communion in the Evening, and upon a full Stomach: Therefore the Practice of the Church was not always, and every where the ſame as to this Particular. It is well known, that our Saviour firſt gave it to the Apoſtles *after Supper*; therefore to take it on an empty Stomach, cannot be abſolutely neceſſary. They who find, that Abſtinence exalts their Devotion, ought by all Means to uſe it on this Occaſion, according to the beſt Examples of the IVth Age of Chriſtianity, and of the following Times. But there are many, who cannot communicate faſting without great Uneaſineſs and Indevotion, unleſs they could go directly from their Bed to the Altar: And theſe Men muſt indulge the Cravings of an infirm Nature, ſo far as to quiet their Spirits, and preſerve a due Attention of Mind in the Service of God. This I ſay eſpecially in relation to thoſe Clergy-men, who have crazy Bodies, and have no Aſſiſtance on Communion-Days. For they who are to ſpeak for two Hours together with little Intermiſſion, will find by dear bought Experience, that they deſtroy their own Conſtitutions, if they allow no Supply to Nature. And indeed, we of this Northern Climate are vain, if we pretend to imitate the old Eaſtern, African or Italian Chriſtians in their Faſtings. Our Air is much more ſevere than theirs, and preys with a much ſharper Edge on our Spirits and Vitals. But both Clergy and People, ought to confine themſelves to what

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* Tertullian ad Uxor. *lib.* 2. *c.* 6. *Suppoſes, that the Woman who had carry'd home ſome of the euchariſtical Bread, would take it in the Morning early,* ante omnem cibum; *becauſe this was then the Time of receiving it in publick.* [a] *See* Reſponſa Timothei Alexandr. *in* Beveridge's Pandects. Vol. II. p. 169. [b] (Concil. Carth. 3. *Ab.* 6. *Can.* 29. *p.* 50. Ap.) [c] *See* Socrat. Hiſtor. *lib.* 5. *c.* 22.

what is barely ſufficient to keep Nature from ſinking, and eſpecially to abſtain from all intoxicating Liquors, when they come to appear before God.

The leſſer Miſtakes, eſpecially in Marks of Reference, the Reader will correct by his own Obſervation.

CONCLUSION.

I Promiſed in the * *Epiſtle Prefatory* to the firſt Part, "That if any ſhould attack the argumentative Part "of that Book, and do it in ſuch a manner, as be-"came a Scholar, and one that underſtood the Subject on "which he wrote, an Anſwer ſhould not be wanting, God "giving me Life and Health." But I never promiſed to tire my Reader and myſelf with tedious Vindications of my own perſonal Credit and Character, againſt the Drollery or malicious Inſinuations of my Adverſaries; Dr. *Wiſe* by uſing this Method has effectually given up the Cauſe in the Opinion of all judicious Men: For no Man abandons himſelf wholly to Grimace and Farce in a religious Diſpute, but he that is deſtitute of Proof or Argument.

Dr. T—r is very Gentleman-like in his Style and Addreſs, but by his many Falſifications has forfeited the Character of a Divine, and Scholar. I ſhall therefore for the future think it a ſufficient Anſwer to any Book, which I know comes from his Hands, to ſay, *It was written by Dr.* T——r.

I hope Mr. *Lewis* will not imagine his Pamphlet unanſwerable, becauſe no particular Confutation of it has been publiſhed. We have been old Confidents; and tho' he ſeems to have violated the Laws of Friendſhip, yet I thought it would beſt become me not altogether to forget our former Alliance. I the rather choſe to be ſilent, becauſe the Pamphlet is written againſt me, rather than againſt *the Doctrine of the Sacrifice of the Euchariſt*: And, I thank God, I can eaſily forgive any perſonal Reflections. Mr. *Lewis* knows, I have ſufficient Proof, that he was formerly a Friend to this Doctrine, and I am not without Hopes, that he is ſo ſtill; eſpecially, becauſe I am ſure, there is no Argument produced by him in his Pamphlet ſufficient to alter the Judgment of any diſcerning Perſon. There is very little in it, which has any Appearance of Proof, but what he will find anſwered in this Second Part, tho' without any Mention of his Name; for I was

* Page 59.

was unwilling to expoſe an old Friend, or to conſent that he ſhould be expoſed by another. And I hope he will not provoke me or any one elſe to reſcue out to him the Places, where his Surmiſes are confuted. But there is one Point, in which he ſeems to think that he has an Advantage of me. I mean, becauſe I give ſome Countenance to, or however do not directly contradict the Notion of ſome of the Fathers, That the ſacramental Body and Blood, are wholly converted into the Nouriſhment of our Bodies. Now, when Mr. *L.* can prove, that this is contrary to the Nature of Bread and Wine, and that it cannot be done without a Miracle, I promiſe to give up this Notion, as a pious Exceſs of thoſe particular Fathers, and which I had never entirely made my own. Yet, when this is done, I ſhall think the Doctrine of the Sacrifice as true, and ſafe, as it was before; for there is no manner of Dependance between theſe two Doctrines; either of them may be falſe, and the other true; I only mention'd it by the Bye, as an Inſtance of the honourable Opinion which the Ancients had of the Sacrament. And indeed, there are very few Things ſaid by Mr. *L.* but that I may ſafely grant them to be true, without any Danger to the main Cauſe. So I take my Leave of Mr. *Lewis*, hoping, that ſince we cannot be entire Friends, yet that we ſhall be moderate Adverſaries; and that tho' he be fallen out with me, yet he is not in earneſt an Enemy to *the Sacrifice in the Euchariſt*.

The Strength of my Cauſe does in a great Meaſure depend upon a plain Matter of Fact, which is, That Chriſt in the Inſtitution of the *Euchariſt*, ſaid, *This is my Body given for you*: He declares, that He did then and there give His Body for the Sins of Men. Let no Man think that he has anſwered this, by ſaying, That the Time preſent is ſometimes put for the Time to come: For tho' this be true; yet no good Arguer will from thence conclude, that therefore the Preſent is always to be taken for the Future. Let it be ſhewed, That ever any Matter of Fact, beſides this, was thought to have been done afterwards, when all the Writers who relate it, and who are no leſs than four, do all agree, that it was done at that Preſent Time. No Man in any other Caſe will ſay, that the Preſent is any where put for the Future, except it do appear from other Evidence, that the Thing was not then done; but that it was done ſome Time after. And if it can be proved, that our Saviour did not in the *Euchariſt* perform the Oblation of his Body and Blood, and that He did it at ſome other Time only here on Earth; if this, I ſay, can be proved from any plain, direct Words of the *New Teſtament*, I ſhall be ready to allow the

Force

Force of this Argument. If indeed the Church had always underſtood our Saviour as meaning the Time to come, tho' ſpeaking of the Time then preſent, this might be ſome Prejudice againſt the Doctrine of *the Sacrifice in the Euchariſt*: But ſince * *Theodorite, Chryſoſtom, Auſtin, Hierom, Hilary, Ambroſe, Gregory Nyſſen, Euſebius, Athanaſius, Cyprian, Clemens Alexandrinus*, and the Author of the *Conſtitutions*, do clearly underſtand our Saviour as meaning the Time preſent; ſince the whole Church of Chriſt, till now of late Ages, has by Her conſtant Practice declared, That She believed Chriſt as a Prieſt, to have performed the Oblation of Himſelf, when He inſtituted the *Euchariſt*; I muſt have Leave to obſerve, That they who notwithſtanding all this, do aſſert, that Chriſt meant the Time yet to come, muſt be Men that pay greater Regard to their own Opinion, or to a modern Tradition, than to four inſpired Writers, and to the univerſal Judgment of the Church in the Pureſt Ages.

There is one Point, in which it concerns me to be very importunate with my Reader, and it is a Piece of common Juſtice; I mean, That he would take my Sentiments from my own Words, and not from the Repreſentation of thoſe who either have already written againſt me, or may hereafter do it. And if I can prevail thus far with thoſe, who are pleaſed to be Judges in this Diſpute, I perſuade myſelf, there will be no Occaſion for me to trouble the World with any Thing further on this Subject.

If my Reader be One of thoſe, who is convinced of the Truth of this Doctrine, I further beg his Prayers for me, as often as he performs the Holy Oblation, or is preſent at the Celebration of it.

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* *See* Part I. p. 61,—70.

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